

Catholic Press month

U. S. Catholics can be proud (and U. S. secularists correspondingly alarmed) over the fact that the Catholic press now numbers some 500 magazines and newspapers with an estimated total circulation of 15 million. Quantity is not the touchstone of success, needless to say, but quality does to some extent depend on it—the more readers, the more wherewithal to channel back into the product to improve its excellence. The Catholic press has progressed during the past year, but no one engaged in its apostolate would be so Pollyannish as to maintain that it has reached a state of perfection. Mr. F. A. Fink, president of the Catholic Press Association, has well described our general goal. He said recently that “it is in the constructive teaching of the principles of Christianity and Christian government that the Catholic press best serves its readers.” That is the ideal set before it; if it skimps on *that* ideal, it betrays its high purpose. To add a personal note about our own sector of the Catholic press, the Editors of this Review can report progress. *AMERICA*, the *Catholic Mind*, the Catholic Book Club and the Associates have done well and we have bold hopes and plans for the present year. We congratulate our fellows in the field and join them in calling to our readers’ prayerful attention the slogan of the month: “Read your Catholic press—millions wish they could.” Behind the Iron Curtain, the Catholic Press is scarcely more than a memory.

For readers over 65

Seventy-five experts meeting January 24-26 at Arden House in Harriman, N. Y., agreed that there was a lot nobody knew about the swaddling science of gerontology, but that one thing was certain: no industrial policy of mandatory retirement based solely on chronological age made any sense at all. They felt that the wishes of the individuals concerned and their physical ability to do the job were at least as important as age in determining retirement policy. In itself age is certainly not an absolute criterion. Two generations ago a man in his sixties was popularly regarded as old. That is no longer the case today. Whatever the reason—vitamins, periodic medical examinations, better diets, improved sanitation—many men of 65 can now look forward to another decade of useful labor. To force them into retirement is much more than a harsh personal blow; it is an economic loss to the whole country. Dr. Thomas Parran, dean of the Graduate School of Public Health at the University of Pittsburgh, told the conferees that 1.5 million persons over 65 have already been discarded by industry and government, and that if employed their earnings would come to \$4.5 billion a year. He called the practice of retiring men at 65 “an accident of social policy.” Another expert, Dr. Theodore Klumpp, president of Winthrop Stearns, Inc., warned that unless this accident was corrected very soon, the country would be in for some serious trouble. In less than 30 years, he warned, there will be 24 million people over 65. If private and public policy does

CURRENT COMMENT

not offer them a satisfying old age, they will form a pressure group that no elected official will be able to withstand. All sorts of proposals have been made to cushion the declining years of our oldsters. These are important. But far more important than teaching people how to be happy though retired is the adoption of a national policy that will permit them to hold their jobs so long as they are able and willing to do so.

Unsolicited bouquet

Every year our book review department brings its file of reviewers up to date. We send out a questionnaire asking, among other things, whether the reviewers have any suggestions to make toward the improvement of the book columns. One reviewer said this in answer:

No suggestions. It is a great privilege to be associated with a review section which permits complete freedom of critical judgment. I have reviewed for the *Chicago Tribune* and the *New York Times* and therefore appreciate unslanted editing.

We kindly commend this unsolicited comment to the attention of the Blanshardites, who think that Catholic journalism *must* hobble freedom of thought. It will also provide a background to the controversy this week in the correspondence columns over the review of Mr. Biddle’s *The Fear of Freedom*.

Marian Anderson’s decision

People in Miami were somewhat anxious as to what might happen when on January 25 the noted Negro contralto, Marian Anderson, sang before a non-segregated audience in that city. Police were on hand in full force, mindful of the recent bombing outrages, and plainclothes men from the FBI and county and city police departments mixed with the audience. Nothing unpleasant, however, occurred, and the 2,000 listeners, roughly 60 per cent Negro and 40 per cent white, thoroughly enjoyed the evening. Miss Anderson had sung four days earlier before a non-segregated audience in Jacksonville. The Florida concerts were an important test of a policy deliberately adopted by Marian Anderson after she had been refused permission in 1939 by the Daughters of the American Revolution to sing in Constitution Hall in the National Capital. Since that time, her contract specifies that she will

not sing before a segregated audience. Today mention of this stipulation doesn't cause too many eyebrows to be lifted. But at the time it was a stiff decision to make. "Why close your own door to opportunity?" the more cautious would say (and did). "If you submit to the 'prevailing custom' you can gladden the hearts of many a Negro audience in the South which otherwise could never hear you. And white audiences everywhere will be treated to their first experience of a great Negro artist." Miss Anderson concluded, however, that she had both the opportunity and duty to exemplify a principle basic to our democracy: that all men should be judged not by artificial standards of race or color but by their intrinsic, God-given worth. She has exemplified it quietly, peaceably, and without departing from the ordinary exercise of her vocation. Her reception in Miami proves how right she was.

Reform of the Internal Revenue Bureau

As we have had occasion to note before, opponents of President Truman generally make a mistake when they sell him short. No one in Washington can roll so well with a punch as the President, or come back fighting more cleverly. The latest example is the deft manner in which he has taken the play away from hostile legislators intent on making political capital out of the tax scandals. On January 2 the President sent to Congress a sweeping plan for the reorganization of the Bureau of Internal Revenue. For the sixty-four politically appointed Collectors of Internal Revenue, Mr. Truman proposed substituting not more than 25 district officers. These would not be political appointees but, together with all employees of the Bureau except the Commissioner, would come under Civil Service. The President also proposed tightening the inspection service and subjecting all employees to a close and continual scrutiny. Thinking they had the President on the run, his congressional opponents scorned the plan, attributed it to political expediency, and announced that Congress, not the President, would draft reform legislation. The gentlemen forgot one important consideration. The Truman proposal may have been politically expedient, but it happened to be at the same time an excellent plan *which substantially incorporated recommendations of the Hoover Commission*. When the Citizens Committee for the Hoover

Report pointed this out and publicly blessed the plan, the voluble Congressmen had to beat an undignified retreat. The plan won virtual approval in the House when on January 24 the Expenditures Committee unanimously rejected a resolution of disapproval offered by Representative Clare E. Hoffman (R., Mich.). Now the opposition in the Senate is sinking to a whisper. It looks as if the last laugh belongs to Mr. Truman.

Exit Premier Nahas

On Sunday, January 27, Egypt's King Farouk suddenly dismissed the government of Prime Minister Nahas Pasha, the leader of the Wafd party. The anti-British fervor of Egyptian mobs, deliberately roused by the Nahas regime, had got completely out of control the day before. In protest against the latest Anglo-Egyptian skirmish in the Canal Zone, many of Cairo's buildings were put to the torch, including the world-famous Sheppard's Hotel. Rioters burned, pillaged and smashed \$10 million worth of American, British and French property. Martial law was declared. The King appointed Aly Maher Pasha, an independent with a background of 30 years in Egyptian politics, to succeed the Wafd government, which, as Farouk put it, "had failed to maintain security and order." Though the new Premier is regarded as favoring a more rational approach to the Anglo-Egyptian problem, he has tangled with the British before. In 1942, on British instigation, he was arrested by the very Premier he now succeeds for suspected pro-Axis sympathies. He returned to politics in 1945, saying that he had forgotten the past. Maher, like his predecessor, will work for British evacuation of the Canal Zone and Egyptian rule in the Sudan. There is little else he can do as he faces the sullen mobs. His appointment, however, was a hopeful sign to the Western world that the problems of Middle Eastern defense will be worked out over a conference table rather than in the blood-stained streets of a Canal Zone village. On his past record Maher is a more realistic politician than Nahas. He has suppressed violence in times of crisis and should know by this time that nationalism run riot is a treacherous thing even for its instigators.

The case for Tunisia

The demonstrations which began on January 14 in Tunisia (Am. 2/2, p. 462) as a part of a political agitation for autonomy now threaten to develop into an anti-European insurrection. In a world of tottering colonialism it is surprising that they did not assume this character from the beginning. Tunisia has a very persuasive case against France both on economic and political grounds. Europeans, mostly Frenchmen, make up but ten per cent of the country's 3 million population. Yet they control from one-half to two-thirds of Tunisia's agricultural output, 95 per cent of its industry and the greater portion of the country's commerce. The Treaty of 1881, which established the French protectorate, never envisioned such a degree of eco-

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Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

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Contributing Editors: WILFRED PARSONS, ROBERT A. GRAHAM,
ALLAN P. FARRELL

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH C. MULHERN

Circulation Manager: MR. ARTHUR E. CULLEN

Advertising Manager: MISS JANE VLYMEN

conomic penetration. Furthermore, France's demand that she participate on an equal basis in internal political institutions (as a matter of fact she now entirely dominates Tunisia's internal affairs) is interpreted by the natives as an attempt to transform a temporary protectorate into a permanent one—a rational inference. What Tunisians want is unhampered home rule by some clearly-fixed date, not more vague assurances—such as they have been receiving for 70 years—that the French are preparing them for independence in the indefinite future. They also insist that non-Tunisians must not retain their French citizenship and enjoy at the same time all the privileges of Tunisian citizenship. Sooner or later the French will be obliged to accede to these reasonable demands. By giving in gracefully now, they can contribute much to the pacification of the Arab world.

National book award gaffe

The U. S. reputation for cultural immaturity or even degeneracy (a much-plucked string in the Communist propaganda lyre) was given a boost to new heights last week when the National Book Awards were made in New York. This affair, sponsored by the whole book industry (American Book Publishers Council, American Booksellers Association and Book Manufacturers Institute), is getting to be the most prominent of all the literary awards. One would expect, then, that the sponsors would exercise special care in choosing the committees of judges, and that the judges, in turn, would be truly judicious in picking the "best" books of the year. Any such choice, of course, is bound not to please everybody, but when the judges award the honor to a novel that is crude (if powerful), adolescent, angry, intemperate, dirty and distorted, the question arises whether they are not giving those who despise the American way of life reinforcement in their belief that the book is *that* kind of book precisely because American life is *that* kind of life. What was the "best" novel of the year, according to judges Robert Gorham Davis, Brendan Gill, Lloyd Morris, Budd Schulberg and Jean Stafford? James Jones' *From Here to Eternity*—God save the mark. The judges for non-fiction and poetry helped save our cultural reputation a bit, choosing respectively Rachel Carson's *The Sea Around Us* and *The Collected Poems of Marianne Moore*. An award of this prominence puts a heavy responsibility on the judges. Apparently the fiction judges were not aware of it.

Half a loaf for Arab refugees

A three-year program to assist the Palestinian Arab refugees was approved by the UN General Assembly meeting in Paris on January 26, together with a modified proposal to continue the Palestine Conciliation Commission. These measures were sponsored by Britain, France, Turkey and the United States. The vote on the refugee aid question was 49 to 0, with the Soviet bloc of 5 abstaining. Iraq abstained and the Soviet bloc solidly opposed the continuation of the

Conciliation Commission. The vote was 48 to 5. According to the relief plan proposed, some \$50 million is to be spent on direct relief to an estimated one million refugees. The remaining sum of \$200 million is to be used for "reintegrating"—a euphemism for resettling—the expellees into the economic life of the Arab countries where they have found a haven. Neither of these measures can be looked upon as other than a feeble palliative for an injustice that calls for strong remedies. If we are to judge from past proposals and performances, not half of the sum voted by the General Assembly will be forthcoming. The major burden, of course, will be left for the United States to carry. The right of the Arab refugees to return to their homes and enjoy the use of their property was opposed by Abba S. Eban, representing Israel, on the grounds that they would threaten the security and economic stability of the country. The inability of the Conciliation Commission to effect the return of the Palestinian Arabs was merely noted "with regret" in the UN Assembly resolution. A proposal to enlarge the Conciliation Commission from three to seven members was dropped. The Commission is now apparently free to carry out its wish to shift headquarters to New York City and retire into comparative inaction.

Who owns the tidelands?

The twenty-year-old fight over who owns the submerged lands beyond the U. S. coastline will shortly come to an explosive head in Congress. Prior to 1930 nobody cared much who held title to this land, the individual States or the Federal Government. Then oil was discovered off the coast of California and the battle started. The States most concerned—California, Texas and Louisiana—got in the first blow by granting leases to sundry oil companies, which proceeded to sink millions of dollars into the ocean and to take out much more in the shape of golden black oil. In 1937 the issue first came to the attention of Congress. Stymied there in its effort to hold the oil-rich tidelands as a national patrimony, the Roosevelt Administration took the matter to the courts. In 1947 the Supreme Court decided that the Federal Government had "paramount rights" to the lands off the California coast beyond the low-tide mark. Three years later it came to substantially the same opinion regarding the offshore lands of Texas and Louisiana. The States resumed the fight in Congress. Several years ago an anti-Administration Congress passed a bill giving the land to the States, but President Truman vetoed it. In the first session of the present Congress, the House approved a "compromise" bill that would give the States title to the offshore lands within the three-mile limit (for Texas the limit was set at 10.5 miles), and the Federal Government title to the land seaward from that point. The Government, however, was to give the States 37½ per cent of all revenues derived from the lands off their shores. The bill was bottled up in the Senate Interior Committee. This committee has now reported out another compromise bill. It gives the Fed-

eral Government title to all the submerged lands, but confirms the leases which the States have already granted. In addition, the States would be able for a five-year period to veto any new leases the Federal Government might wish to make. This bill is acceptable to the Administration. It ought to be acceptable, also, to the States—and to the oil interests which are back of them.

"Pride of sovereignty" endangers European army

In a carefully edited statement released at his headquarters January 22, General Eisenhower appealed once again for progress toward the unification of Western Europe. Though he urged that progress be speeded, he showed that he has learned in the past year that Europe cannot be remade overnight. "Now I would be the last to minimize the numerous difficulties that confront such a program. Consider just the pride of sovereignty that has existed for hundreds of years." A week after those words, prideful sovereignty raised two difficulties to test the General's patience. At what was expected to be the definitive meeting of the European Army Conference in Paris January 26-28, the Benelux nations, in the name of absolute sovereignty, won a "compromise" from France, Italy and Western Germany. The latter trio agreed that instead of one European defense commissioner, there should be a "Commissariat for the European Defense Community." This 9-member committee would be subject to a 6-member Council of Ministers, each armed with a veto. This monstrosity is to be inflicted on NATO just when that committee-cluttered organization has acknowledged the need of drastic streamlining of its top authority. Another exhibition of rampant sovereignty broke up the Paris meeting before further damage could be done. Professor Walter Hallstein hinted broadly that West Germany would not participate in the proposed army unless it were accepted as a full member of NATO. On his return to Bonn, Professor Hallstein hinted that there might not be another European army conference before February 16, scheduled date for the Lisbon meeting of the North Atlantic Council. Lest General Eisenhower's patience yield under the strain, the situation seems to call for the tactful intervention of High Commissioner McCloy.

European unity marks time

Unexpected checks to the political unity of Europe should not surprise Americans too much or easily discourage them. Given the historical background, ancient suspicions are bound to crop up from time to time and cause irritation all around. That is what happened last week in the case of France and Germany. Despite the fact that both countries had approved the Schuman plan and accepted the revolutionary idea of a European army, they were apparently bitten by the same imp of perversity and proceeded to take needlessly provocative steps. On January 25 France appointed an Ambassador to the Saar, thus crowning, thought Bonn,

a long series of steps that appear designed to detach permanently that coal-rich region from Germany. German indignation was hot, and it seems no coincidence that two days later Bonn claimed that if it was to be a member of the "European defense community," it ought also at the same time be admitted to the Atlantic pact—a step to which the French have already expressed strong opposition. The result of these two *démarches* has been not only a fraying of nerves but a definite halt in plans for German contribution to the defense of the West. The lamentable aspect of it all is that neither of these steps was necessary. Surely legitimate French interests in the Saar could have been protected without the provocative step of appointing an Ambassador. Equally surely, Bonn had no call to hurry unduly a process that is bound to come eventually. Once West Germany has proved its willingness to cooperate with the West by actually cooperating in its defense, the Atlantic pact will be open to her. Pessimism, however, is by no means called for. The two Christian Democratic statesmen—Robert Schuman of France and Konrad Adenauer of West Germany—who put through the really epoch-making Schuman plan, certainly have enough political sagacity and desire for European unity to resolve these annoyances which loom large, but which are minor in the face of what is at stake.

Britain retrenches

Our businessmen crying over high taxes, our workers complaining about wage ceilings, our housewives angrily protesting prices at the grocery store—all of us ought to read and meditate the speech which Richard Austen Butler, Chancellor of the Exchequer, delivered in the British House of Commons on January 29. After six years of war, and then six years of austerity, the British people learned that still more hardship lay ahead of them. To avoid national bankruptcy, Mr. Butler said forthrightly the people would have to take up their already tight belts another notch or two. He announced new restrictions on installment buying. He explained that over the next six months the Government would discharge 10,000 civil servants, thus saving £5 million a year. Warning that the real threat to the National Health Service was bankruptcy, he proposed raising £28.5 million by minimum charges for prescriptions, dental service, hearing aids, surgical appliances and hospital care. The motor industry was warned that it could release this year only 60,000 autos for home delivery, and domestic consumption of radios, refrigerators, washing machines and other consumer durables was ordered cut back to two-thirds of last year's consumption. There would be a sharp reduction on the amount of money Britons could take abroad, from £100 to a piddling £25. That just about cuts off all possibility of short vacations on the Continent to relieve the tedium of austerity at home. By these and other means Mr. Butler hopes that before the year is out Britain will see financial daylight.

WASHINGTON FRONT

The people of Washington have been deeply shocked by the revelations, coming from two directions, of gambling graft and racketeering in the Nation's capital. In one case, a subcommittee of the Senate District Committee, has, as one paper put it, "hit paydirt." The dirt smeared a number of reputations, and the pay, it was testified, went to some policemen. In the other case, an actual trial of some fifteen defendants uncovered by the Kefauver Committee, Washington police were also involved, though the group incriminated seem to have operated out of nearby Maryland.

In all, some seven or eight separate individuals have been named as having become very wealthy out of the "numbers" game alone. It was estimated that one of them grossed more than \$20 million in six years. The chief of the group on actual trial was a wealthy horse breeder and engaged in other respectable occupations as well.

Every householder has for years known that his cook, maid, houseman or gardener played the numbers, and has probably on occasion taken a flyer himself. The amount actually bet by each one is so small that nobody thought much about it. It was not until the colossal "take" was revealed in its entirety that people realized how many nickels, dimes and quarters were collected daily to make up the total.

The odds against winning are 1,000 to 1, but the syndicates pay off at only 600 to 1, so the profits are enormous. And they do pay off, or go out of business. Some years ago, a lowly dishwasher at Georgetown University went out to buy a ticket and on his way saw the three-number car-license plate of the Rector. He put his dime on that, and hit it. The binge that ensued was monumental.

There was nothing amusing, however, about what people learned had been going on under their noses for these many years. The Kefauver thesis, that gambling and vice do not flourish except under police protection, seems on its way to be proved again.

A curious sidelight on this has been the attitude of ordinary citizens who are shocked at the corruption. There would be no gambling syndicates or police pay-offs unless the ordinary citizen did the betting; just as there would be no bribe-taking in government unless respectable citizens were bribe-givers. It is the community that is indicted even more than dishonest officials or guardians of the peace.

Meanwhile, Washington seemed on its way to get a modified form of home rule, though the Senate wasted a long time debating it. This may be the first step to an Amendment to Art. I, sect. 8, of the Constitution, which gives Congress the right "to exercise exclusive Legislation" over the District. We may get some voting power in any case. **WILFRID PARSONS**

UNDERSCORINGS

The Apostolic Press Association, an organization of Catholic laymen who planned to establish a Catholic daily newspaper in New York, recently voted for the dissolution of the project because of inadequate financial support. The same group had published the *Sun Herald*, a Catholic daily, in Kansas City, Mo., from October 1950 to April 1951.

► The Guilds of St. Paul, established fifteen years ago in Lexington, Ky., by Rev. Leonard Nienaber for convert work, were responsible for bringing 2,412 new Catholics into the Church in 1951. At the recent anniversary banquet held in Lexington, Dr. Carl Cone, professor of history at the University of Kentucky, was installed as 16th president of the Guild. Dr. Cone, himself a convert, was led to the Church by the study of history.

► The nineteenth annual convention of the Association of Catholic Schools Press Relations will take place at Loretto Heights College, Loretto, Colorado, Feb. 14-15; the convention theme will be "The Catholic Journalist and Intellectual Leadership."

► A new series of mission stories for boys and girls is now available in pocket-book form. Published by the Mission Press, Techny, Ill., the books sell at 35c. Generous discounts are available to schools.

► Mr. William V. S. Tubman, recently inaugurated for a second term as President of Liberia, the Negro republic founded in 1822 by Negro freedmen from the United States, expressed deep appreciation in his inaugural address for the work of missionaries. President Tubman's government has for several years given considerable support to Catholic schools, although only a fraction of Liberia's 2 million people are Catholics.

► This year's Conference on Eastern Rites and Liturgies, sponsored by Fordham University, New York City, will be held March 28-29, and will be dedicated to the 15th centenary of the Council of Chalcedon and its meaning to the modern world. Msgr. Thomas J. McMahon, secretary of the Catholic Near East Welfare Association, and Rev. Gustave Weigel, S.J., will address the conference. Cardinal Spellman will preside at a concelebration of the Divine Liturgy by five Russian-rite priests in St. Patrick's Cathedral, March 29.

► At the annual meeting of the Martin de Porres Federal Credit Union at the Cardinal Gibbons Institute, Ridge, Md., State Credit Union League officials reported that the progress of the local union was being watched with interest by State and national cooperative groups. The Martin de Porres Credit Union, in operation for twelve years, is of the community type, for laborers and fishermen, and is considered a hopeful demonstration of democracy and enlightened community action. **R. V. L.**

The new model Hoover

Ex-President Herbert Hoover presented on January 28 his streamlined version of his old (1950) argument that the United States retire from the Eurasian land mass to the Western Hemisphere. He called on Congress, which had refused to buy his original model, to reconsider its decision in view of changed world conditions.

Mr. Hoover began his "little appraisal" of those conditions by charging that the Europeans, Britain honorably excepted, "had done little in mutual defense." His conclusion, promptly denounced by General Eisenhower's headquarters as a "basic inaccuracy or a misinterpretation," was that

In sum, the only substantial additions to West Europe ground armies during the past two years have been the American divisions we have sent over.

We might add that Mr. Hoover had no excuse for such an inaccuracy or misrepresentation. As long ago as December 19 the N. Y. *Herald Tribune's* Paris correspondent, Walter Kerr, reported that

[The Western force] can now give, in the words of General of the Army Dwight D. Eisenhower, a "gallant account" of itself. Instead of two American, two British and three French divisions, improperly equipped and spread out in a haphazard manner, the Western Powers have today on the mainland of Europe something more than twenty-five divisions.

Mr. Hoover's other argument that "the whole European situation requires that the United States recalculate our own risks and reconsider the possible alternatives" is based on the testimony of European sources (which he does not name) "that there was little public belief that there was risk of a Russian invasion in the near future." The eight assumptions he quotes, all of them familiar arguments of the European "neutralists," do not concern us here. What does concern us is the use Mr. Hoover makes of them. He concludes this section by asserting: "I cannot say whether these eight assumptions are correct or not." This disclaimer betrays a trickiness which we prefer to ascribe to his literary advisers rather than to Mr. Hoover. The fact of the matter is that those assumptions figure as a hidden premise in the final argument for the withdrawal of all American ground troops from Europe.

At the risk of appearing captious, we might ask why Mr. Hoover, if he is uncertain about these assumptions, proposed later in his address that the Europeans be told that "their delays leave our 250,000 American garrison in Europe in a most exposed position"?

Mr. Hoover's heart is not really in either his military or political arguments for the withdrawal of our troops. What bothers him is "the dangerous overstraining of our economy by our gigantic expenditures." And what he fears most is high taxes, especially corporation taxes, which "are ultimately passed on to their cus-

EDITORIALS

tomers or the corporation would ultimately go bankrupt."

For this pessimistic estimate of the capacity of our economy Mr. Hoover offered no proof. It may be that he can marshal dozens of facts to support his thesis. Frankly, we doubt it. The recent report of the President's Council of Economic Advisers, jam-packed with record-breaking figures on production, employment, investment, working capital and profits, suggests that the American economy is taking the defense program in stride, turning out guns and plenty of butter, too. Inflation remains a problem, it is true, but not an insoluble one. If there are any signs of imminent economic collapse, they are certainly being kept carefully hidden not only from the general public, but from economists as well.

Soviet Russia can afford a huge military buildup and can supply her Chinese, North Korean and other satellites as well. Mr. Hoover would have us accept the preposterous proposition that the United States will go broke if it attempts to match the Russian effort. What a commentary on the ex-President's belief in our system of private enterprise.

To those readers who have decided by now that we are being hard on Mr. Hoover, we submit this final sample of his odd procedure. Concluding his address with "methods to check the Communist menace," he stated:

I may repeat the essentials of the proposals some of us made a year ago which were supported by many military and economic authorities.

He went on to propose the same militarily indefensible and morally reprehensible advice—that the U. S. retreat to "this final Gibraltar of freedom, the Western Hemisphere"—which he offered a year ago. He then proceeded to appropriate, without acknowledgment, the entire doctrine of John Foster Dulles on the "deterrent of retaliatory power," which that statesman enunciated nine days after Mr. Hoover's original speech, in an obvious effort to counteract it. We did not agree with Mr. Dulles at the time (AM. 1/13/51, p. 422) that it was enough to threaten retaliation at a distance to deter Russian aggression, but we urged that his proposal be debated against the Administration decision to deter aggression by building strength in Europe sufficient to make that aggression too costly.

Now Mr. Hoover has enlisted Mr. Dulles on "our side." Has Mr. Dulles consented? For that matter, have Generals MacArthur and Wedemeyer consented, whom Mr. Hoover has also appropriated? For whom does the gentleman speak anyway?

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Importance of Point 4

In heartening contrast to the neo-isolationism of Mr. Hoover was Governor Dewey's strong speech on January 24 to the National Industrial Conference Board in New York City. To forestall further Communist aggression in the Far East, the titular head of the Republican Party called for a Pacific pact to parallel the Atlantic pact, and called for it at once.

While welcoming the Governor's sturdy and realistic stand, we feel obliged to point out that recent warnings to Russia and China by the United States, France and Britain accomplish substantially what the Governor has in mind. Furthermore, as his friend Mr. Dulles could explain to him, the question of a Pacific pact is for the moment impractical. That avenue has already been explored with negative results.

For the rest, we missed in Mr. Dewey's talk, which otherwise reflected the dangerous realities of our times and a full awareness of our international military obligations, an adequate understanding of the *economic* phase of the problem. The numberless millions in Asia and Africa, now awakening from the long sleep of colonialism, are stirred not only by a nascent nationalism but also by *hunger*. The surprising gains made by the Communists in the recent elections in India are attributed by competent observers to the simple fact that the Nehru Government has been unable to keep rice stocks up to minimum food needs. When the Communists told the hungry voters of South India that the Congress Party had refused to accept large offers of rice from Russia, many of them promptly voted red. In the long run, military power is not enough to meet the Communist challenge. Underfed and underprivileged peoples all over the old colonial world are demanding, with justice, food for their bellies and a more human way of life for their children. And they will take it where they can get it—or where they think they can get it.

The Point 4 program of assistance to under-developed countries, often the target of the selfish and the penny-wise among us, is a long-range plan to bring economic stability to the distressed areas of the world. Mr. Acheson, speaking at the Roosevelt Day Dinner held in New York January 25, set Point 4 squarely at the center of our foreign policy, not as "a sentimental give-away notion," but as a project in which the United States has a "hard-headed self-interest." He pointed out that our own security and the continuance of peace for our people demand that the troubled areas of the world, many of them served now by Point 4, attain and keep a maximum stability, based upon representative and responsible governments. Where there is hunger and economic insecurity, stable political rule is impossible, and a classic field for Communist agitation is opened up.

India offers an easy illustration. Mr. Acheson declared that an enlarged program of aid could eliminate the threat of famine there in five years, and that India's food production could be doubled in ten.

It would seem obvious that this economic and humanitarian approach to our international problems is just as important as military pacts, more so in the long run. Point 4 has been in operation only a year and one-half. It now numbers 216 projects in 34 countries, and our experience in Latin America proves that it can be a resounding success. It is based on sound morality (AM. 1/12, p. 389; 1/19, p. 411) and sound diplomacy. It should satisfy the idealist as well as the "realist." The only ones who aren't pleased are those who want to erect a red-white-and-blue curtain around our shores and let the rest of the world shift for itself. That would be a curtain against humanity.

PW's on the block

After seven months of negotiations, only two problems stand in the way of a successful conclusion to the Korean truce talks. One concerns the demand that the Communists be allowed to construct air fields in North Korea after an armistice has been signed. The other concerns the fate of the thousands of anti-Communist prisoners the UN holds in Allied PW camps.

Of the two it is the second problem which is the more serious and the more likely to cause the final suspension of the talks. After all, even though we do receive a guarantee from the Reds that they will not build air fields, there is very little the UN can do to prevent them from surreptitiously breaking their word. What concessions we may be forced to make will matter very little in the long run. We cannot, however, yield to the inhuman Red demands on the prisoner of war question.

There are some 160,000 prisoners in Allied camps. Many of these are South Koreans, who were impressed into service in the Red armies in the early days of the war. There are also many Chinese anti-Communists, remnants of Chiang Kai-shek's Nationalist Army captured during the civil war and forced to serve under Mao Tse-tung. The tragic plight of these men recalls stories of World War II, when thousands of Russian prisoners committed suicide rather than return to the Soviet Union. Many of the prisoners we hold would rather die than return to their Communist overlords.

The Allies have proposed, therefore, that the exchange of prisoners be made on a voluntary basis. Prisoners are to be left free to make their own choice of regimes—to return behind the Red lines or remain where they are. This is a radical departure from at least the literal interpretation of the 1949 Geneva convention on war prisoners, which reads: "Prisoners of war shall be released and repatriated without delay after the cessation of hostilities." In view of the enemy we are fighting in Korea, however, and in view of the circumstances under which some of the men in question surrendered, a strict, literal interpretation of the treaty is unjust and irrelevant.

It would be an amazing thing were the Reds to agree to repatriation of PW's on a voluntary basis. Defection from the Communist cause is the worst crime of all

and not to be tolerated. Yet, in the interests of decency and humanity the Allied negotiators cannot yield an inch in their demands. Thus the delegates of both sides have met head-on on an issue in which both must drive the hardest possible bargain. Lack of agreement here may cause the final suspension of the truce talks and the subsequent risk of widening the Korean war.

The deadlock comes as a consequence of a colossal Allied blunder. We certainly must have known, when first we began to take prisoners, that South Koreans and anti-Communist Chinese would turn up in the prison camps. In fact we carried on a propaganda campaign aimed at inducing Communist soldiers to desert. We then transmitted their names as PW's to Chinese military authorities. That is why the Chinese cannot now possibly agree to our proposals for exchange on a voluntary basis. If they yield, the whole world will know how many ex-Communist soldiers deserted, and how many more refuse to return behind the Bamboo Curtain. We have also made it impossible for as many of the prisoners to remain south of the 38th Parallel as might desire to do so. Since the Reds now know the names of the prisoners, they can hold their families as hostages.

The whole problem could easily have been avoided. Had our State Department had the foresight to anticipate the problem, especially after it determined not to abide by a rigid interpretation of the Geneva convention, captive South Koreans would have been turned loose to mingle with the populace, and anti-Communist Chinese would now be on Formosa. We would not now be holding men we cannot in conscience return to slavery or to death.

Religious tensions

What are we to think of the action of the 500 Baptist and Presbyterian ministers who descended upon Washington on January 24 to protest President Truman's decision to send an Ambassador to the Vatican? Under the sponsorship of the American Council of Churches, the militant ministers presented to Senator Tom Connally, Chairman of the Senate Foreign Relations Committee, a petition signed by some 50,000 individuals. They added for good measure a resolution which declared that

the struggle between communism and Roman Catholicism is that of atheistic political totalitarianism versus ecclesiastical totalitarianism equally bent on cultural domination and world control.

Frankly, Catholics are flabbergasted by this strange spectacle and the series of similar demonstrations of which it is a part. A careful study of public reactions to the President's original nomination of General Clark does not reveal much evidence of excitement except on the Protestant side. Like other American citizens, Catholics can and do hold varying opinions on the Ambassador-to-the-Vatican question. They hold these opinions as Americans, not as Catholics. The decision as to whether Mr. Truman's initiative is a wise measure

of statesmanship is a strictly American affair, to be arrived at not by clergymen of the different faiths, using religious pressures, but by the U. S. Senate.

That is why we think that a recent proposal of Rabbi Rosenblum, of Temple Israel in New York, is also out of order. Disturbed by growing religious tensions, he suggests, with all the good faith in the world, that the divisive issue of U. S. representation at the Vatican be referred to an interfaith conference sponsored by the National Conference of Christians and Jews. Entirely apart from the possible good or bad results of such a conference, that is scarcely the way to handle an issue that lies peculiarly within the province of the President and the Senate of the United States. The question is not whether representation at the Vatican will irritate the sensibilities of Baptist or Presbyterian ministers, or whether it may fortuitously give some prestige to Catholics, but solely whether it is to the advantage of the United States and the assistance of the President in his conduct of foreign relations.

Rabbi Rosenblum seems to regard the "growing tension" as a mutual affair, whereas it has arisen exclusively, as we have already said, from the Protestant side. It was President Truman's decision to send an Ambassador to the Vatican which touched off the explosion in Protestant circles, not anything Catholics did. Catholic leaders haven't organized rallies to support the President's action. No Catholic bishop has led a delegation of priests up Capitol Hill to exert pressure on legislators to vote the right way. (If that had happened, imagine the anguished Protestant cries of union of Church and State that would have disturbed the American air.) Religious tensions do seem to be growing, as Rabbi Rosenblum notes, but an interfaith conference on the Ambassador question is no answer to them.

Neither, we might add, are such misleading advances as the one made last month in the *Christian Herald* by Thomas Sugrue. Deeply distressed by "recent cleavages between Protestants and Catholics resulting from such issues as the Vatican appointment," Mr. Sugrue, writing as a "Catholic layman," shows a very praiseworthy desire to reach a better understanding with Protestants by speaking to them as sympathetically as possible. Unfortunately for the force of his argument, Mr. Sugrue disqualifies himself from speaking as a Catholic since he fails to speak like a Catholic. Over and above his personal opinions on items of fact, his article, "America's Religious Dilemma," contains propositions with regard to the Church, the Papacy, and their relations to the temporal order which give a definite impression of being directly contrary to Catholic teaching. Whatever else the cure for bigotry may be, it is not appeasement.

The root cause of the present tension is the old combination of ignorance and fear which has traditionally blinded so many American Protestants where things Catholic are concerned, and which keeps them from seeing the Church as it is. For this malady the only remedies are charity and truth.

International migration and peace

Harry N. Rosenfield

PEACE IS AT STAKE TODAY. The issue of our times is whether we have learned enough from the holocaust of two world wars and the teachings of our moral and spiritual leaders to be able to preserve world peace and freedom.

Everywhere people are on the threshold of serious ferment. Millions of people feel themselves cheated out of their share of the victories of peace. The resulting restlessness, despair, frustration and disorder may be the harbingers of revolution, civil strife or war.

Monsignor Swanstrom, Executive Director of the War Relief Services, National Catholic Welfare Conference, recently warned that the contemporary scene may be moving toward the historical "destroying process which toppled regimes, empires and whole civilizations."

Peace everywhere in the world is tied up with the problems of restless peoples, especially with the troubles of refugees and of surplus peoples in overcrowded countries. If the world ignores their just demands for a chance to live decently and work constructively, forces will be unleashed which may lead inevitably to war.

THE PROBLEMS

Europe today has two big remaining refugee problems, now that international cooperation through the International Refugee Organization (IRO) has substantially solved the displaced-persons problem. The largest group consists of refugees in Germany, Austria and Italy who were uprooted by the Axis defeat. Rampant nationalism and communism after the war drove some 12 million refugees of German ethnic origin from behind the Iron Curtain into Germany and Austria. A recent ECA mission found a threat to peace in the "continued hazard of social and political unrest in Germany's unsolved refugee problem."

To Italy's already overcrowded shores defeat brought three-fourths of a million Italians expelled from Italy's former colonies or from territory ceded to Yugoslavia under the Peace Treaty. Italy jams 46 million people into an area about equal the size of New York and New England together. It has a greater population density than either China or India.

The second group of Europe's remaining refugees consists of the cold war's victims. Some 20,000 people each month escape into Western Germany and Austria from religious and political persecution behind the Iron Curtain and Eastern Germany—these include the most democratic and courageous of the peoples in those areas.

Harry N. Rosenfield, a member of the United States Displaced Persons Commission, has long been devoted to the cause of revision of the U. S. immigration laws. His most recent appeal to that end was made at the third national conference of UNESCO, held at New York's Hunter College, January 27-31. How a new U. S. policy could contribute to world peace is explained in this article.

Other parts of Europe are also bursting at the seams. In particular, the Netherlands and Greece are overcrowded. The Near East is simmering with its Arab refugee question. In the Far East, refugees and surplus peoples are of serious concern to Korea, Japan, India, Pakistan, China and Burma.

Such a situation is potentially dangerous. Remember Hitler screeching "*Lebensraum*," or living space, as justification for gobbling up Austria and Czechoslovakia and for attacking Poland? Mussolini's legions attacked Ethiopia as an outlet for overpopulated Italy. Overpopulation was Japan's excuse for aggression on Manchuria, Formosa and Korea.

The President has, on several occasions, pointed out to me this inherent threat to world peace. Queen Juliana of the Netherlands urged President Truman to take the initiative in dealing with the problems of dispossessed peoples. Prime Minister de Gasperi of Italy made perfectly clear to our Congress and Government leaders his concern about Italy's surplus people.

Unless something is done about it, the situation will get worse rather than better. Europe and Asia have two-fifths of the world's area, but support four-fifths of the world's population—a population that is increasing by some 20 to 25 million people a year. The Director General of the Food and Agriculture Organization once said: "Tomorrow morning there will be 55,000 more persons for breakfast than there were in the world this morning."

JUDGMENT OF THE CHURCHES

What should be done about this growing crisis? The three major faiths of the Western world are unanimous in their judgment.

Pope Pius XII, in two private audiences, expressed to me great concern for the political, economic and social dangers in the situation. He urged the provision of homes and employment in under-developed areas of the world. He saw great hope through international action which would benefit both the countries of emigration and immigration. On the 50th anniversary of Leo XIII's *Rerum Novarum*, Pius XII urged "the more favorable distribution of men on the earth's surface suitable to colonies of agricultural workers." He also proposed relief for nations with surplus populations through orderly emigration to the great unused land spaces of the earth. To the first International Catholic Congress on Rural Problems held at Castel Gandolfo this past July, the Holy Father proposed "emigration and immigration, encouraged by international arrangements."

Last year was another decennial anniversary of *Rerum Novarum* and of Pius XI's *Quadragesimo Anno*. Father Masse, Associate Editor of *AMERICA*, has described (AM. 5/12/51) a basic political and social concept of both these encyclicals: the world's resources should be available for the support of the whole human race. Both encyclicals proceeded upon the view that governments must assure people an opportunity to exercise their rights as human beings to profit by the world's resources.

Jewry's attitude toward international migration is clear. Jews all over the world have sacrificed in order to contribute millions of dollars—even these, alas, too few to meet the whole problem—so that dispossessed and harassed Jews from the four corners of the earth could start life anew in Israel. That new nation's population has doubled in the past three years. Present plans call for trebling it in another three years by the migration of 600,000 more people. The World Jewish Congress reported to the United Nations that it considered migration an important factor in world peace, and urged an international approach to immigration.

Protestantism's attitude is just as firm. The Central Committee of the World Council of Churches has "recognized the obligation of the churches to assist these uprooted people throughout the world." It called upon its member churches "to use their influence on behalf of continued and increasing national and intergovernmental action for refugees." The World Council of Churches has indicated its desire to preserve IRO's special experience in moving people after IRO ceases to exist. "The right to emigrate," it has said, "has been affirmed in the Declaration of Human Rights. The logical consequence of this is the right of immigration." To give substance to these rights, the World Council of Churches has urged "a free migration program" on a long-term basis.

NO SURPLUS PEOPLE

People may be surplus to the present economy of their own country, but that does not mean they are surplus to the needs of the world. The world as a whole needs them, sometimes in different places. Frequently, a more effective development of the local economy would use such people constructively where they are.

Huge potentially productive areas of the earth wait for people to develop untapped and priceless resources. These undeveloped and under-developed areas lack the most valuable and indispensable resource of all, human beings. Even highly developed areas need and seek to supplement their economies with fresh blood and new skills in the never ending effort to raise already high standards of living. Vast areas of Australia, Canada, New Zealand, South America and Africa lie fallow because they do not have

sufficient people to exploit their great possibilities.

Some nations have too many people, and want to encourage some to leave; other nations and areas have too few people and want to invite more to join them in building up new communities.

A NEW APPROACH

The moment is at hand for launching a bold but realistic program as an aid to world peace. Congress recently enacted the Mutual Security Act, designed to strengthen the free world in its defense against communism. In addition to authorizing about a quarter of a billion dollars for refugee relief and rehabilitation in Europe, the Near East and the Far East, Congress agreed in principle with the religious leaders of the Western world. It earmarked \$10 million as our nation's initial contribution to dealing with the problem on an organized international basis.



A new international migration agency, broader in scope than IRO, was the congressional goal. The new organization should deal with refugees. It should deal also with the broader and interrelated problems of surplus populations and overcrowded nations, on the one hand, and unpopulated and underdeveloped areas on the other. Congress was especially eager to prevent the dispersal of IRO's fleet of

chartered vessels. This fleet was IRO's major means in accomplishing the splendid pioneer achievement of resettling over a million refugees.

Congress prescribed conditions designed to assure successful accomplishment of its goal. First, the international agency must be a new one, devoted exclusively to migration. Second, the United States must take the initiative in an international conference of interested and affected nations to set up this new organization. Third, no Communist, Communist-dominated or Communist satellite nations are to be members of the new instrumentality. Fourth, the new medium must not be organizationally affiliated with any international agency whose members include Communist or Communist-dominated countries.

Congress' goal is in the American tradition. In 1938, the United States was responsible for the Evian Conference, which set up the Inter-Governmental Committee on Refugees. In 1947, the United States was a leader in creating the IRO. In 1948, Congress enacted the Displaced Persons Act, and two years later remedied its unsatisfactory provisions. In the 1950 amendments to the DP Act, Congress laid the first planks of an expanded program dealing with Europe's overpopulation. It extended the scope of operations into Italy and Greece and expanded activity in Germany and Austria. It also authorized the conference which took place in Brussels last December.

That conference set up a Provisional Inter-Governmental Committee for the Movement of Migrants from

Europe (PICMME). This is an important step in the right direction, but it is, nevertheless, a short and hesitant one. PICMME's effectiveness and potentiality is limited by its one-year life and by its restricted function as a simple transportation agency.

The stage is now set for forthright and effective action. The first phase of the Displaced Persons Commission's program ended December 31, 1951, and the expellee program terminates June 30, 1952. IRO closed its shipping January 31, 1952, at which time PICMME started its operations.

The DP Act demonstrates two conclusions: 1) Congress recognized the need for organized international action to cope with Europe's overpopulation; and 2) Congress realized that our present outmoded immigration law is a barrier to our playing our just and necessary part in meeting this issue, and that therefore special legislation was necessary to circumvent the normal immigration law and practice.

Further legislation may be in the offing. Just before Congress recessed, the House directed its immigration subcommittee to make a special study of Europe's overpopulation and to propose appropriate legislation. A bipartisan group of twelve Senators introduced S. R. 227 to create a Special Committee to Coordinate Refugee Relief, to study refugee and overpopulation problems and make recommendations. Apparently Congress is considering the extent of our participation in an international cooperative effort to deal with this critical world problem.

Hill-Burton Act after five years

Robert F. Drinan

VERY FEW AMERICANS seem to realize that what we call the "separation of Church and State" is applied differently in different areas of public policy. In education Church-State separation tends to be absolute. It was in fact in this area that the Supreme Court in the *Everson* and *McCollum* decisions adopted its extreme, doctrinaire theory of absolute separation.

In the field of health facilities, however, the Church-State picture is somewhat different. This difference will become clear if we examine in some detail the five-year record of the highly efficient Hill-Burton Hospital Survey and Construction Act passed by Congress in 1946.

At the end of World War II it was evident to all leaders in the hospital world that, because of the moratorium on building during the depression and the war, there existed an acute shortage of hospital facilities. Experts in the field of health and hospitals, including representatives of the American Medical Association, unanimously supported the Hill-Burton Act. This law provided Federal funds in the amount

PROGRAM FOR ACTION

In the interests of world peace and the mutual security of the democratic nations, I propose the following three-point program of action:

1. Establish a new and permanent international migration agency, with broad functions and adequate authority.

2. Develop a planned program of international migration and financing, to relieve overcrowded nations of surplus people and to aid undeveloped, underdeveloped and highly developed nations to obtain the people necessary for full exploitation of their potentialities.

3. Revise and liberalize our own immigration laws, in the interest of reasonable direct American participation in the international migration movements necessary to preserve world peace.

In the struggle for the minds of men, between freedom and totalitarianism, the free world must implement the following ideal of Pius XII's 1942 Christmas broadcast:

The dignity of the human person, then, requires normally, as a natural foundation of life, the right to use the goods of the earth.

People want an opportunity to live and work in freedom and peace. An organized plan of international migration gives substance to the democratic right of freedom of movement. Such a program will be a major contribution by the United States to the preservation of world peace.

Robert F. Drinan, besides being a Jesuit, is a member of the Washington (D. C.) bar. A year ago (2/24/51) he reported in these pages on "The McCollum decision: three years after." Here he shows how, in the field of hospital service, our legislators and judges do not seem to have the same preoccupation with "separation of Church and State" that they have in the field of education.

of \$75 million annually for a period of five years to aid public or private groups to establish or expand hospital facilities.

The Hill-Burton Act set up an investigating board of medical experts to report to the Federal Security Agency on the most urgently needed improvements in the world of hospitals. This board, after a survey of all hospital facilities, reported that the most desperate need was for small general hospitals in non-urban areas. The findings of this board revealed that millions of persons living outside of metropolitan areas were deprived of hospital facilities except at a great cost generally beyond their means. The lack of hospitals in these areas, furthermore, was one of the reasons for the shortage of physicians in the same areas. In the light of this evidence the officials supervising the operation of the Hill-Burton Act decided to concentrate on supplying basic hospital facilities to areas which lacked them.

The Hill-Burton Act provided that the Federal Government would supply from one-third to two-thirds

of the money required to equip or to build hospitals. Public or private groups would supply the balance on a matching basis according to a formula adapted to the needs and per-capita wealth of a particular area. Any private "nonprofit" group was eligible to receive Federal funds if the State's department of health approved of the medical standards of the particular group.

The first five years of the Hill-Burton Act have been most successful. A total of 1,600 projects have been approved and about 600 of these are completed. The rest are under construction. The total cost of these projects will be \$1.2 billion, of which the Federal share will be \$433 million. General hospital projects account for over 80 per cent of the total sum expended. Over two-thirds of these general hospitals are small units with less than 50 beds and are located in towns of less than 2,500 persons. Only 10 per cent of the Hill-Burton hospitals exceed 100 beds or are located in towns of more than 5,000 population. It is therefore clear that the great achievement of the Hill-Burton program has been to bring the facilities of a general hospital to small-town and rural areas where such accommodations were previously unavailable.

Health and hospital officials everywhere have expressed satisfaction with the operation of the Hill-Burton plan. Congress has doubled the amount annually available. Arrangements have been made for those areas unable to meet the fund-matching provisions of the bill. In view of the general satisfaction with the Hill-Burton scheme and in the light of spiraling costs for hospital construction and expansion, it seems likely that this Federal-State legislation will be a permanent feature of the American health picture for some time to come.

RELIGIOUS HOSPITALS—EQUAL AND ELIGIBLE

In the Hill-Burton Act Congress adopted the following simple formula to designate eligible hospitals: the intention of Congress, the Bill states, is to aid "public and other nonprofit hospitals." A "nonprofit" hospital was defined in the law as one in which no profit from the institution may lawfully inure to any shareholder or private individual.

The Hill-Burton Act, in other words, recognized the fact that hundreds of American hospitals, though privately controlled, are nonprofit, semipublic institutions which contribute in no small way to the common good. It is a principle of good government that the state should do everything possible to aid private and corporate individuals to carry out their duty of caring for the sick before the state exercises its residuary or auxiliary function in this area. The Hill-Burton Act follows this principle of "subsidiarity" by supplementing rather than supplanting private initiative in the field of health.

In view of this attitude incorporated in the Hill-Burton Act, it is not surprising to find that many Church-related hospitals have benefited by grants under this law. Catholic hospitals, moreover, since they outnumber all other religious hospitals taken together, have benefited more from the Hill-Burton Act than have all other religious hospitals combined. The 1,090 Church-related hospitals in the United States have, in other words, stood on an equal footing before the law with all other private nonprofit or public hospitals.

Grants to hospitals under religious auspices by means of the Hill-Burton Act have been challenged twice in the courts and once in Congress, but in all three cases the grants have been sustained as valid.

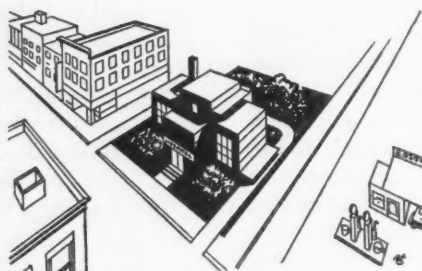
The first test case occurred in Kentucky when a citizen challenged the constitutionality of Federal-State grants to two hospitals, one Episcopalian and the other Catholic. On May 20, 1949 Kentucky's Court of Appeals in a unanimous decision (*Kentucky Building Commission v. Efron*, 220 S.W. 2d 836) ruled that the grants violated neither the Federal nor the Kentucky constitutions. Said the court:

... a private agency may be utilized as the pipeline through which a public expenditure is made, the test being not who receives the money but the character of the use for which it is expended ...

... The fact that members of the governing boards of these hospitals, which perform a recognized public service to all people regardless of faith or creed, are all of one religious faith does not signify that the money allotted the hospitals is to aid their particular denominations ... Courts will look to the use to which these funds are put rather than the conduits through which they run. If that use is a public one ... it will not be held invalid merely because the hospitals carry the name or are governed by the members of a particular faith.

After thus settling the pivotal point of the case the court added that no matter how high one might erect Jefferson's wall of separation, it would never prevent a grant like the one in question.

The second judicial challenge to the Hill-Burton formula occurred when the Attorney-General of Mississippi held up the funds of a Federal-State appropriation for Mercy Hospital, a Catholic institution in Vicksburg. On April 24, 1950 the Supreme Court of Mississippi in the case *Craig v. Mercy Hospital* (45 So. 2d 809) ruled against the Attorney-General's contention that Mississippi's constitution proscribed such a grant to a sectarian organization. The court pointed out that Mercy Hospital served persons of all classes and religions, that all non-Catholic ministers were informed daily by the hospital of the arrival of any patient of their faith, and that these ministers were perfectly free to see such patients at all times.



A concurring opinion brought out the significant fact that Mercy Hospital had agreed, in return for the State grant of \$214,000 (to which the U. S. government added \$527,000), to use 17 of its 175 wards for charity patients, regardless of their religion, for a period of 20 years. Figured at the lowest possible rate, the concurring opinion pointed out, the cost of this charity would amount to twice as much as the State was contributing to the operation of the hospital. The value of the hospital's training program for local doctors and nurses, the concurring opinion noted, should also be included in the estimate of the service rendered to the State and to the public by Mercy Hospital. It is interesting to note that the court in this decision went out of its way to reaffirm its ruling of 1930 in which it approved the Mississippi practice of giving free nonreligious textbooks to all children in religious schools.

Some one might ask: would the result be the same if the Hill-Burton formula were tested in States other than Kentucky and Mississippi? In other words, might the statutory and decisional law of a particular State be so strict that the State is precluded from cooperating in a Federal-State grant under the Hill-Burton Act? The Supreme Court of South Carolina ventured an answer to that question in a recent case, although this precise question was not at issue. The validity of a State grant to supplement a Federal grant under the Hill-Burton Act was challenged. The court held that the grant was valid for the nonsectarian hospital in question, but that such a grant would not be valid for a religious hospital under South Carolina law. Although the question was a speculative one, the distinction by which it was answered seems to impose something of a discriminatory burden on religious groups.

CONGRESS REJECTS THE POAU POSITION

The third test case on the validity of Hill-Burton grants to Church-related hospitals came in October, 1951, when the Senate had to clear appropriations for two District of Columbia hospitals, one Catholic and one Methodist. Legislation for these grants originated in the House and Senate District of Columbia Committees, which govern the affairs of the Capital. The organization known as Protestants and Other Americans United for the Separation of Church and State (POAU) registered its disapproval of these grants in testimony before the Senate District of Columbia Committee, but this body without a dissenting vote approved the awards.

On October 16, 1951, when the proposed grants came before the Senate for a vote, Senator Olin D. Johnston (D., S. C.), did his best to defeat them on the Church-State issue. The Senator's position was quickly and sharply challenged. The Church-State argument, said Senator Lester C. Hunt (D., Wyo.), is "clearly without merit." Added Senator Lehman (D., N. Y.): "I am astounded and distressed that the question of religious denomination has been brought into

this debate. To me there does not appear to be the slightest reason to suppose that the provisions of the bill contravene the First Amendment to the Constitution." Senator McMahon (D., Conn.), and Senator Pastore (D., R. I.), also pointed out the frivolous nature of the Church-State contention. The bill passed the Senate 37-25 and was signed by the President.

SCHOOLS AND HOSPITALS

The five-year history of the Hill-Burton Act indicates that in the area of health facilities the public policy of legislators and judges and their interpretation of the First Amendment to the Federal Constitution are by no means the same as they are in the field of education. Everyone assumes that it is desirable to aid *all* hospitals, including private and religious rather than restrict such aid to public institutions. In education, the terrible fear of the very possibility of supporting instruction in the tenets of one religion seems to prompt legislators and judges to withhold from religious school children such neutral objects as bus rides or nonreligious textbooks. This fear does not prevail, however, when it is a question of helping a religious hospital.

Non-Catholics, it would seem, greatly fear the Catholic school but do not fear the Catholic hospital. The truth is, of course, that there does exist a great difference between the purpose of these two institutions. The Catholic hospital does not exist primarily to teach Catholic faith and morals. On the other hand, there are great similarities between the Catholic school and the Catholic hospital which are not being recognized by our legislators and jurists. The greatest of these is that both serve the common good, and each should be aided in so far as it contributes to that common good.

Perhaps the deepest reason for the difference in attitude towards religious schools and religious hospitals is the fact that the nation's hospitals have not fallen under the control of government to anything like the extent that our schools have. Since 90 per cent of all children already attend public schools, the idea that public schools are the *only* American schools has become deeply imbedded in peoples' minds. The very real threat of a government monopoly in education does not cause much concern.

One consequence of the virtual monopoly by government of elementary and secondary schooling is that Catholics have been pretty well isolated in defense of the rights of private education. In the hospital field, private sponsors are still powerful and have no National Education Association to contend with. And Protestants, instead of opposing Federal aid, favor it because they have hospitals.

The very heart of the philosophy of the Hill-Burton Act is that the state should neither standardize nor monopolize the channels of public welfare benefits. Our legislators and jurists would do well to keep this philosophy in mind when they approach the question of aid to private schools.

Why read the Old Testament?

Louis Hartman, C.Ss.R.

WITHIN THE LAST DECADE or two there have been signs of a constantly growing interest in the Bible among American Catholics. This is true not only of professional Scripture scholars in this country, as evidenced by the lengthening roster of the Active Members of the Catholic Biblical Association of America, but also of the Catholic laity in America, who appear to be growing more and more "Bible conscious." In any case, there has been a considerable boom in the sale of Catholic Bibles in this country within recent years. Whether this can be taken as reliable proof that our laity are actually reading the Bible more than they did a generation or two ago is, of course, another question. There are some grounds, however, for believing that Catholics are really reading the Scriptures faithfully and devoutly, at least during Lent and the other more fervent seasons of the year.

BIBLE SUNDAY

This increased interest in the Sacred Scriptures is due in large measure to the fact that ever since 1942 Septuagesima Sunday has been designated as "Biblical Sunday" by the Episcopal Committee of the Confraternity of Christian Doctrine. On this day the topic of the sermon or instruction in many of our parishes is some point of the Church's teaching about the Holy Scriptures, and the faithful are urged to read the Bible often and with prayerful attention.

Since the present Septuagesima Sunday, February 10, is the tenth anniversary of the first Biblical Sunday of 1942, the observance this year is to be extended into the following days and thus becomes "Bible Week." As a result, the name of the day itself seems to have changed automatically from "Biblical Sunday" to "Bible Sunday."

Last year on this occasion there appeared in AMERICA an excellent article by the editor himself, entitled, "Catholics and the Bible" (AM. 1/20/51), in which the writer justly emphasized the reading of the New Testament, especially the Gospels. Merely to round out the picture, then, a few words may well be said here on the reading of the Old Testament.

When the faithful are urged on "Bible Sunday" to read the Sacred Scriptures, they can be made to see rather easily the value of reading the New Testament. Even apart from the inspiration of these books, the teaching of our Lord as recorded in the Gospels is necessarily the word of God to those who believe in the divinity of Christ. So also the account of His mortal life on earth as told by the evangelists, as well as the written teachings of His apostles, their Epistles, is

Most Catholics have some acquaintance with the New Testament, at least through hearing the Sunday Gospels. Many have a better knowledge through private reading, study clubs, etc. But for a majority, the Old Testament is pretty much unknown territory. Fr. Hartman, who here points out some of the riches of this territory, is general secretary of the Catholic Biblical Association of America.

obviously of prime importance for Catholics who would have a thorough knowledge and understanding of the faith that is in them.

THE OLD AND THE NEW

The case is not so simple when it comes to recommending the reading of the Old Testament. Here the connection between these ancient writings and our Christian faith may not be so self-evident. As early as the second century the heretic Marcion rejected the Old Testament in its entirety and even purged his New Testament of many passages and of whole books which implied all too clearly that the God of the old dispensation was the same as the God of the New Law.

It would seem that some otherwise good Catholics have a subconscious tinge of this Marcionite heresy. They feel that it would have been no great loss to the Church if she had not preserved as part of her Bible the Israelite Scriptures. This would have saved us much trouble in "explaining away" the seeming contradictions between the Bible and science, and would have preserved our innocent young ones—who apparently should not even be taught to say "the fruit of thy womb"—from learning "the facts of life" from the Bible—where, incidentally, the inspired writers are always extremely chaste and modest in their phrases as used idiomatically in their mother tongue.

Such dislikers of the Old Testament might even argue that, since the Old Covenant has been supplanted by the New, and since Judaism has been superseded by Christianity as the true religion and worship now willed by God, the pre-Christian religious writings are all now quite antiquated and are consequently of no more than antiquarian value.

Such ideas would certainly be contrary to the teachings of Christ Himself. He said explicitly that He had come not to destroy the Law and the Prophets, but to fulfill them (Matt. 5:17). "The Law and the Prophets and the Psalms (of the Writings)," to use the full expression, was at that time, and still is, among the Jews the common term for all the Sacred Scriptures of our Old Testament. Our Lord therefore stated clearly that, while His own teaching was the fulfilling or perfecting of the teachings of these sacred books, it did not by any means imply their abolition.

After His Resurrection He said to His apostles: "'All these things must be fulfilled that are written in the law of Moses and the prophets and the Psalms concerning Me.' Then He opened their minds, that they might understand the Scriptures" (Luke 24:44). "The Scriptures" at that time could, of course, be only the

books of the Old Testament. The books of the New Testament were not yet in existence. Hence, we have it on Christ's own authority that the Old Testament speaks of Him as well as does the New.

Just as Our Lord's own Bible, if we may use the expression, was the Old Testament, so also the apostles kept on using it as their sacred book, from which they drew strong arguments that their Master was the Saviour promised of old. The Church of Christ has likewise continued to hold these ancient scriptures as sacred, while she has at the same time recognized as equally inspired the writings of the apostles and the evangelists. The Council of Trent decreed as a dogma of our holy faith that all the books of both the Old and the New Testament, as they are found in our Catholic Bible, are sacred and canonical, and as such must be received with equal love and veneration (*pari pietatis affectu ac reverentia*), since one and the same God is the Author of both Testaments.

Some might object that this is all well and good for theologians, who are thus entitled to cite texts from the Old as well as from the New Testament with probative force in establishing the truth of the teachings of the Church. But what practical value has the Old Testament for the ordinary layman, who might well limit his biblical reading to the New Testament? It can surely be granted that, even though all the books of both Testaments are in themselves equally inspired, they are not all of equal value to the individual Christian. No doubt the average layman can indeed find more edification and spiritual profit in reading the Gospels than in reading the Books of Paralipomenon.

WHAT THE OLD TESTAMENT OFFERS

Yet every book of the Old Testament, even one so seemingly unpromising as Leviticus, also has much spiritual benefit to offer. No one can deny that a slow and meditative reading of the Psalms, especially as they are now rendered in any of the new English translations which have been made either directly or indirectly from the original Hebrew text, will prove of immense spiritual profit. Here are the prayers, the hymns, the meditations of David and the other inspired poets of old which the Church has incorporated into her official prayerbook, the Breviary.

Likewise, much true wisdom can still be found in the ancient sapiential books, such as Proverbs, Ecclesiasticus and the like. The prophetic books will probably make tougher going in their old form of the Douay version. These sacred oracles were perhaps difficult to understand even at the time they were first uttered, and any translation that is based merely on the Latin Vulgate will not help greatly to improve their intelligibility. God willing, the Catholic Biblical As-

sociation of America hopes to have the prophets ready for publication in the new Confraternity Old Testament within a few years. But meanwhile, even in their faltering Douay accent, these great missionaries of old can still preach a powerful sermon to modern man.

SACRED HISTORY

Perhaps the easiest books of the Old Testament to read are the historical ones. Everyone can understand stories. The danger is that these inspired books may be read merely as story books. So much has been written on the Bible as "literature" that one may be inclined to read it solely as such and thereby miss the main point of the story. The Bible is before all else a religious book. Valuable as these old documents are as one of the sources for our reconstruction of the history of the ancient Near East, God did not inspire the Hebrew historians to record the traditions and deeds of their nation merely for the purpose of satisfying our curiosity about profane history.

The Old Testament gives us much more than a mere history of Israel; it gives us a history of salvation. It is written from a definitely religious viewpoint: that God is not only the Creator but also the Ruler of the world, who directs human history, by miraculous means if need be, towards the ultimate end for which He created the world, His greater glory through the salvation of mankind. The nature of this Messianic salvation becomes ever clearer, the closer "the fulness of time" approaches.

It may be remarked in passing that in this regard also, besides its inspired character, the Old Testament is entirely unique. The ancient Egyptians, as well as the Babylonians and the Assyrians, kept historical records, but they did not write history as such. They had no philosophy of history. The ancient Greeks were the first of the Gentiles to write true history, history which explains the cause behind the effect. But Greek historical thought was on a purely natural, rationalistic level; the gods of Olympus had precious little to do in shaping human events. It was only the Hebrew historian who, under divine inspiration, saw God directing the destinies of men and nations.

The whole Old Testament, then, points to Christ, its fulfillment. Just as the Old Covenant was meant by God as a provisional dispensation, to prepare the way among the chosen people for the coming of the Messiah, so its inspired books were meant as a preface to the great volume whose Alpha and Omega is Christ. The preface is meaningless without the volume it serves to introduce. But the latter also would be incomplete without its preface. What would we know of the need of a Saviour, if Genesis did not tell us of the fall of man? And how would we know that the divinely given signs were fulfilled in Jesus of Nazareth,



if we did not know from the prophets what the signs were? "You are built upon the foundations of the apostles and the prophets with Christ Jesus himself as the chief corner stone" (Eph. 2:20).

There is a well-known saying of St. Jerome that "to be ignorant of the Scriptures is to be ignorant of Christ." Many forget that St. Jerome was a specialist of the Old rather than the New Testament. He pre-

sumed that Christians would naturally know the New Testament quite well. What he wished to remind them was that through a deeper, spiritual knowledge of the Old Testament they would grow in the knowledge of Him whom God "had promised beforehand through his prophets in the holy Scriptures, his Son who was born to him according to the flesh of the offspring of David" (Rom. 1:2-3).

Quebec letter

AMERICA readers might be interested in knowing just how well Canadian literature is flourishing in this hectic era of ours. A Canadian literature exists, I assure you, lest some be a trifle apprehensive on this point. But it is no exaggeration to say that Canadians are far from their golden literary age—even their silver age, if you will.

Although Canada has been in existence since Jacques Cartier's discovery in 1534, no real, native literary impulse was felt before the last seventy-five years or so. For most Canadians, English or French, all literary contact has meant an imported brand, the old-country variety. It takes some kind of material prosperity and a strong national spirit to spur a native literary development into activity. Well, present-day Canada has achieved an enviable material prosperity, all right, but the national spirit, while progressing steadily, is only slowly sloughing off varied and powerful outside influences.

Octave Crémazie, a famous nineteenth-century French-Canadian poet, fathered a felicitous phrase to explain the Canadian literary shortcomings of his own day. "If we spoke Iroquois or Huron," he said, "our literature would live." He knew what he was saying. French and English Canadians have always been poor literary cousins in the French-English literary world. England, France and latterly the United States and Belgium have been the wealthy, impressive literary relations. No wonder, then, that Canadian literary endeavors have always had a slightly impoverished air about them.

That the present Canadian book market scarcely smiles upon Canadian authors may be judged from one important publisher's statement a few years ago, that net profits on Canadian book sales in Canada were one per cent. As a matter of fact, the average Canadian writer of fiction, history, poetry, etc., does well to earn carfare and cigarette money. Possibly a few writers on technical subjects make a better killing. But no matter how we look at it, we have to confess that no Canadian writer can support himself, let alone a few others, on his Canadian returns. Some writers like Morley Callaghan, Germaine Guèvremont, Gabrielle Roy and perhaps one or two others make a little more through additional American and European sales. But these writers are the exceptions.

What is the matter, then? Well, growing-pains for one thing. Literature and arts (as the Massey Commission pointed out) are struggling to catch up with

LITERATURE AND ARTS

a tremendous economic surge. Please God, there will be some kind of cultural leveling-off soon. Add a lack of public taste for Canadian home-grown products, plus, perhaps, a hitherto neglected insistence on Canadian themes and the absence of enough quality work, and there you see why the Canadian literary movement has creaked so.

But things are really brightening up. Modern Canadian poets are good: A. J. M. Smith, Leo Kennedy, F. R. Scott, E. J. Pratt, Dorothy Livesay, Audrey Brown, and on the French side, S-Denis Garneau, Edmond Labelle, Rina Lasnier and Alain Grandbois, who has written a really famous poem about Louis Jolliet, seventeenth century Canadian explorer.

Guèvremont, Roy, Mazo de la Roche, Hutchison, Callaghan, Ringuet, Stern, Grignon, Leacock and a good number of others have done a lot for Canadian literature and have given its progress a decided shove. Once the Canadian public-at-large develops that necessary eager interest in the life around them, Canadian writers will have much to offer them and will grow in stature and, I sincerely expect, in more quality production.

Perhaps the silver age in Canadian literature is not too far away, after all. We Canadians, who are now getting used to flexing our economic biceps, are just beginning to discover the flavor of Canadian life. Our own writers—wedded for so long rather to a European mode of expression and tradition, have come a long way since Louis Hémon's *Maria Chapdelaine* put a sensitive finger on the richness of Canadian life. Since then, the literary pulse has quickened. The last war gave a great boost to native French-Canadian literature, cut off as it was from the European supply. While there has been some expected recession since 1945, still things are moving ahead.

The Canadian universities, which give scant attention (two hours a week for one semester for under-

graduates) to Canadian literature, could contribute immensely to educating the present generation and the general public in forming, even if in some restricted way, a Canadian taste in Canadian literature. Let them lead the way.

If the great American Republic was a long time coming into its literary own, then Canada need not feel discouraged by its comparatively slow progress to date. At any rate, Canadian literature has ceased to crawl along. In fact, it has begun to walk fairly briskly.

By way of a postscript, I may add that the French edition of Thomas Merton's *Seven Storey Mountain*, *La Nuit privée d'étoiles* (Night without Stars), has been very well received by French-Canadian reviewers.

ANGUS J. MACDOUGALL

The solitary

The coach no more dips over the hill,
But the road runs on, as it ever will.
The sails are gone, but the sea still flows;
The windmill is down, but the wind still blows.
The wings of steel in their power and pride
Will also pass, and the moon still ride.
The day goes down on our fears and hates
Love lights her stars, and sits, and waits.
Her patience was, before the winds ran
With the tremulous news of the making of man.
Her patience remains, more wide, more deep
Than the sea with his folds, than the moon on her steep.

She waits, and endures all changes of years
Till man looks up from his hates and fears;
Then down will she step, no longer reviled,
And take to her heart her prodigal child.

GEOFFREY JOHNSON

Italy

I cannot wait much longer
before I quietly
escape from cautious habit
and go to Italy.

There in a bright piazza,
with bed-spread banners hung,
I'll test a mountain vintage
and hope it makes me young.
At night when I lie drowsing
I'll hear a fountain flow—
next morning, boys will wake me
with arias below.

I'll walk an ancient highway
between the cypress trees
and think long thoughts of poets
or Virgil's honey bees,
and when I scuff the pavement
my shoes will dull with dust
of Caesars and their legions
whose swords are crumbled rust.

Released from self-importance
with poppies in my hand
I'll tramp behind the Virgin
and whistle with the band—
march with her favorite children
whose laughter flows a flood
although their sole employment
is squeezing turnip blood.

If I can read my longing
and take it for a sign.
I think the rest of Earth is bread
but Italy is wine.

MARSHALL SMELSER

An omnibus on race

A tardy reviewer is disconcerted when books on race and intergroup relations pile up on his desk. Why is so much written on so obvious a thesis as racial equality? A simple thesis, however, becomes complicated when it deals with human emotions and the customs and institutions that reflect them. And there is another reason for growing public interest in these discussions. Books on race are about people, not things, and the struggle of Negroes and other minority groups for full integration in the American scene is a theatre for endless human drama.

A knowledgeable sampler of the racial human scene is Roi Ottley, author of *Black Odyssey* (on the story of the Negro in America). As a cool-minded, warm-hearted American Negro journalist he writes an "intimate account of racialism abroad" in *No Green Pastures* (Scribner. 234p.

\$3). Mr. Ottley finds, as his title suggests, not all sweetness and light in black-white contacts in Europe or the Near East. He discovers Monsieur Jim Crow and a quite special treatment afforded to His Majesty's Blacks.

Among many curious things he notes that Hitler praised only two U. S. Negroes: Booker T. Washington and Paul Robeson, and that "Black Jews form the only organic peasant worker class in the Israeli State." In all Europe he found the Negroes happiest in Italy, where they understood the jovial Italian peasant and the peasants found the Negroes tactful and kindly. A touch—sometimes much more than a touch—of disillusionment met the author everywhere, save in one spot alone: the Vatican, where he enjoyed a memorable audience he describes with Pope Pius XII. "The blacks," he quotes the Holy Father as saying to him, "will one day live

BOOKS

like other men." "That," says the author, "was the only racial positive note I heard sounded in all Europe."

THE "DILEMMA" IN CIVIL LIFE

Biting into the heart of the "American (self-created) dilemma" is a pregnant essay *On Being Negro in America*, by J. Saunders Redding (Bobbs-Merrill. 156p. \$3). The author sees "ready devils of positive unreason" in attempts to justify the assumption of "tragic social and cultural consequences if segregation is broken down on any but the most superficial levels." He acutely notes that the "gradualist" type of reasoning, beloved of popular

Southern liberals, derives from "a peculiar (and American) misinterpretation of Hegelian philosophy."

Mr. Redding had nasty experiences with the Communists. He deplors the embittered souls of his own race who tried to find relief from their own deep sense of injustice by feeding at communism's icy breast. "The Communists talked," he says, "like people who had a vested interest in a democratic catastrophe." His heart is "sickened at the realization of the primal energy that goes undeflected and unrefined into the sheer business of living as a Negro in the United States—in any one of the United States." Redding is acutely sensitive to the wounds that racism has inflicted on the souls of white man and black man alike, yet he believes the way back to brotherhood can yet be found, and it will be the way pointed out by Our Lord Jesus Christ. But if he carefully studies that "way" he will find that Jesus Christ Himself did not try to disassociate it, as Redding tries to do, from all "ecclesiastical dogma."

Like Redding, Carey McWilliams finds that glib assumptions on social theory have bedeviled the issue between not only the Negro and white groups, but in the case of all the minority groups in this country (*Brothers under the Skin*. 1951 revision. Little, Brown. \$3.50). The race question obtained its "first real public airing in the United States" once the Negroes started asking embarrassing questions of the social theorists. As late as 1944 the distinguished social scientist Dr. James C. Leyburn could see no solution to the social problem until intermarriage had wiped out all distinguishing marks of race in this country. And that would "hardly occur for centuries."



In this completely rewritten version of a book that first appeared eight years ago, Mr. McWilliams no longer argues for a Federal Department of Race Relations. He believes that the widely prevalent civic-unity movements will fail of their purpose if they lay too much stress on mere discussions of prejudice and racial differences. In his view, the deciding factor lies in "strategies which are

invoked when groups compete on unequal terms for place, power and position." Once an equation is established between race status and job status, he observes, "the equation tends to get self-perpetuating, since the ethnic group assigned to a particular job status will seek to monopolize that type of work for its members." In this respect the Irish and the Jewish groups have achieved a very definite "middle" status.

AND IN THE ARMED FORCES

The recent experience of the U. S. Navy shows what actually happens when race segregation is definitely abandoned as a policy. Lieutenant Dennis D. Nelson, himself a Negro, believes that the Navy's success in doing away with racial barriers shows that there is no "Negro psychology" as such; that Negroes differ among themselves as much as other population groups; that the stereotyped Negro is a product of fiction; that basic principles of leadership and response to good leadership and treatment are fundamentally the same regardless of personnel involved. (*The Integration of the Negro into the U. S. Navy*. Farrar. 245p. \$4).

The policy of complete racial integration was worked out by President Truman's Committee on Equality of Treatment and Opportunity in the Armed Services, popularly known as the Fahy Committee (Charles Fahy, chairman). The factor that made the Committee a success, says Lt. Nelson, was its "willingness to sit with members of the armed services in order to discuss and persuade, rather than criticize and attack." This "wise course produced dividends," and the result has been a "quiet revolution in the forces." Lt. Nelson's book evidences careful and objective research and his points are strengthened by well-chosen photographic illustrations and a bibliography. One of its most valuable human documents is a searching psychological analysis presented (successfully) in defense of a Negro seaman who was charged in court martial with desertion.

AND FOR CATHOLICS

Plenty of troubles and plenty of interesting adventures were the lot of a Brooklyn-raised youth who was one of the first Negroes to pass the examinations for the New York police force, one of the first Negroes to be received in the first medical school to which he applied. By day, for a good part of his career, Thomas Roy Peyton, M.D. (*Quest for Dignity*, W. F. Lewis, 707 S. Broadway, Los Angeles. 156p. \$3) was a toiling medical and

surgical specialist. Of nights he was a sober yet hilarious jazz-band artist. Along with his wife and child, he is a convert to the Catholic faith. For all his joviality, Dr. Peyton lets fall a sobering remark. He puzzles over

the way in which people discuss achievements of the few successful Negroes but never go into detail as to what they suffered while struggling for success. Even after [George Washington] Carver, for example, was given the highest governmental and scholastic awards, he was humiliated and meanly discriminated against in the halls of Congress and in the Senate building.



Helen Caldwell Day (*Color Ebony*. Sheed & Ward. 182p. \$2.25), came pretty close to being poisoned with disillusionment. In her rough Texas youth and her subsequent efforts to get an education, combat ill-health and harsh home surroundings, train for a nursing career, and find God, she had learned in her own humble way "what it is like being a Negro, being poor and black in America today." But she also found the Catholic faith, and with it, an intense sense of "personal responsibility in God" for her neighbor's soul and body. She was painfully shocked when on returning to her home in a Southern town she learned she could not attend Mass, since St. Joseph's Church was for whites only, and "there was no priest for the colored chapel that week." She excused the good, kindly pastor, who tried to console her. He was trying to be helpful to the local Negroes and was being "prudent." But

the only thing he forgot was that that kind of prudence has no place in the Mystical Body of Christ, in the life of the Church.

I went with him to the chapel for the devotions. There was Benediction of the Blessed Sacrament. As I looked at the Host, I wept. It would seem that His crucifixion was not over. Some of His lesser members must still be nailed to the Cross. Still, she was not warped nor poi-

soned, and does not generalize. Mrs. Day offers little other philosophy of the situation except to make some simple, but necessary observations. Her brief human document speaks for itself. The point is that her book says between two blue-green covers what colored Catholics, more than one imagines, are saying to one another.

IN WIDER FIELDS

Verging on the textbook category, rather than that of a treatise for popular consumption, is Dr. Brewton Berry's comprehensive and highly objective study entitled *Race Relations* (Houghton, Mifflin. 487p. \$4.75). The author's idea is to bring the standard sociological concepts—conflict, domination, etc.—to bear on the relations and reactions between all the racial and ethnic groups in our American civilization and throughout the world. Yet he holds the technical terminology at a minimum. He does not offer a solution, but does provide an immense amount of the information upon which any rational solution can be based. The student is helped by a very copious bibliography, added to a painstaking index and an impressive display of graphs, drawings and photographs.

Much of the stockpile of existing psychological knowledge is only imperfectly understood, as far as its practical effectiveness is concerned. The "raw data" of personal experience need to be assembled and analyzed and put to work. It is significant that Alfred J. Marrow, president of a manufacturing corporation and an industrial psychologist, should also be an advocate of scientific approaches in human relations (*Living without Hate*. Harper. 269p. \$3.50). Mr. Marrow is a disciple of Kurt Lewin, the great exponent of research in group dynamics. He is also chairman of the Research Council of the Commission on Community Interrelations of the American Jewish Congress. The theme of his book is prejudice, and the conditions under which prejudiced attitudes change and the process by which the changes occur. Pioneer experiments in changing prejudice are described in some detail. McWilliams' emphasis on "power-dominance" could very profitably be balanced against Marrow's absorption with prejudice: each point of view being somewhat one-sided.

A couple of other works touch on the problem of race relations in a wider perspective. *Quakers and Slavery in America*, by Thomas E. Drake (Yale. 245p. \$3.75), is a fine, scholarly introduction to the history of the Abolition Movement in the United

States. Central in the story is the prophetic figure of John Woolman, "the greatest Quaker of the eighteenth century," who combated slavery "not by argument alone, such as the Germantown Quakers had used, nor by the angry denunciations of the radicals, but by quiet, kindly persuasion." The work is provided with extensive "bibliographical notes."

The "world's last habitable frontiers," the tropics, are now an interracial theatre, where the Point Four program and its agents and administrators cope with the complex problems of the West Indian Island Man, the Banana Man, the Mozo, the Malay Man, the tropical African and the Asiatic and the "misnamed Polynesian." *The Tropics: World of Tomorrow*, by Charles Morrow Wilson (Harper's. 275p. \$3.50), is the fruit of the author's years spent in tropical lands as representative of American business firms and as an independent student and observer. Where a century ago there were barely a dozen generally accredited trades in all the tropics, today, "no fewer than five hundred other professions, trades and skills are being practised commonly and tellingly throughout the tropics." The economic hopes of the tropical regions are bright. But their success will mean nothing if, as Mr. Morrow vividly and humanly illustrates, growth in human freedom and dignity does not go forward hand in hand with material exploitation.

All of which goes to show that the science of race relations and/or group relations, in spite of all that has been published on it, is but in its beginning. We need only a fifty-page primer to show us what is wrong and why in the way we habitually behave. But we need volumes of wisdom and knowledge, heavenly and earthly, to explain how we shall all learn to live together in a crowded world that too often is forgetful of its Creator.

JOHN LAFARGE

February's CBC choice

THE AUTOBIOGRAPHY OF A HUNTED PRIEST

By John Gerard, S.J. Translated by Philip Caraman, S.J. Pellegrini & Cudahy. 287p. \$3.50

The sentence is that the said Jane Wiseman shall be led to the prison of the Marshalsea of the Queen's Bench, and there naked, except for a linen cloth about the lower part of her body, be laid upon the ground, lying directly upon her back: and a hollow shall be made under her head

The Missionary Spirit in Parish Life

By Abbé G. Michonneau

Vibrant pastoral theology, practical in every respect and addressed frankly to the parish priest. The priestly life, Abbé Michonneau maintains, must be characterized by a true missionary spirit, for without it, no method, no matter how good it is, will have any apostolic effectiveness; with it, no matter what the methods used, it is possible to succeed in doing God's work. The priest should not only inspire and lead the faithful, but should also win others over and rouse them to action, transforming them into apostles and bringing them to accept—or better still, enabling them to discover for themselves—the new roads that have to be travelled.

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and her head placed in the same; and upon her body in every part let there be placed as much of stones and iron as she can bear and more; and as long as she shall live, she shall have of the worst bread and water of the prison next her; and on the day she eats she shall not drink, and on the day she drinks she shall not eat, so living until she die.

Were it not for the English names in the above quotation, one could conclude that it reported the latest refinement of Soviet justice. The truth is harder to grasp: the sentence was passed in an English Court, June 30, 1598; the charge against the accused: harboring a priest in her home. It reminds us forcibly that evil did not make its first appearance with the rise of modern dictatorship; nor is it the exclusive property of a single people. The British Courts, now so justly extolled for their attachment to the rights of the human person, were once utterly negligent of their most magnificent heritage—the principles of Common Law.

It is because this document has such a contemporary flavor that it is worth reading today. It is a simple account of the adventures of a member of the Society of Jesus on the English Mission. Ordained in Rome, John

Gerard volunteered for the perilous work and was landed secretly on the Norfolk coast with three other priests in November, 1588. The others were to meet martyrdom; the author survived. He wrote this account of his activities for the instruction of his fellow Jesuits, perhaps for the novices under his direction in Louvain.

It is a stirring story, told without embellishment and with considerable *naïveté*, yet it has the tense dramatic effect of *Darkness at Noon*. For nearly six years, the author lived the life of the hunted, moving about in the guise of a country gentleman, encouraging Catholics and reconciling dissidents. The role required unending resourcefulness and courage. There were tingling escapes in ingenious hide-aways.

Then came more than three years in prison, with the final period spent in the Tower. In prison he received Holy Communion through a hole in the cell's wall; offered Mass surreptitiously and received daily for weeks with the extra hosts he had consecrated; was tortured so badly that he could not move his fingers for three weeks, "nor did his sense of touch revive for five months, and then not completely." Torment did not break his spirit nor force him to divulge any information. Against all probability,

he escaped from the Tower and continued his work for nine years. Only when the Gunpowder Plot made the Mission temporarily untenable was he recalled by his Superiors.

This is the skeleton; the volume gives it flesh. There is "Little John," the mechanic, who built most of the hiding places in England and hence could have betrayed more priests than any other person; they tortured him mercilessly before killing him, but he revealed nothing. There is Topcliffe, the Gelkin of the plot, who could almost qualify as a bloodless Soviet agent. There is the lapsed missionary, the greatest threat of all. The Mission demanded moral and physical stamina that is rare even among the devoted. Risks of failure had to be taken, as they must today in the *Mission to the Poorest* in the French working class or behind the Iron Curtain.

It is melancholy to reflect on the final failure of an effort that absorbed so much human courage. Yet can we say that the Mission failed the year after we have celebrated the restoration of the English Hierarchy? It left behind a living cell of the Church and an inspiration for the future. We must pray for other Father Gerards to minister to the mangled Body of Christ in Eastern Europe of today.

J. N. Moody

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Philosophy or fraud?

NEW HOPES FOR A CHANGING WORLD

By Bertrand Russell. Simon & Schuster. 213p. \$3

Doubtless the devils danced for joy the day this book was published! And well, they might have, for despite the author's name on the cover, it could easily have been cooked up in hell, in that special sector devoted to the big lie, the gigantic hoax, the ultimate fraud, and similar concoctions. For here is a book purporting to teach and comfort mankind in a critical hour, a book concerned with man's destiny and future—and it ignores or denies, explicitly, implicitly, or by that silence which constitutes a sneer, the existence of God as Creator and Judge, the truth that man has a personal, immortal soul and will have a life hereafter, the fact of moral obligations and ensuing guilt or virtue.

If Screwtape advised Wormwood to deceive men into doubting or denying his diabolical existence, who can doubt that Prof. Russell here plays with a vengeance the part of his satanic majesty's fellow traveler? Of course, many a fellow traveler of false doctrines is sincere though terribly mistaken. Presumably, in all charity, the same is true of Prof. Russell.

Yet for a man close to eighty years of age to depict a thanatopsis even less encouraging than Bryant's—one in which death is but the merging of a wide slow stream into the endless expanse of ocean—is enough to horrify a believing bystander.

But this complete surrender in the face of the grim fact of death is only the last desperate—no, despairing—solution to the mid-twentieth-century problems. Among others no less revolting are world-wide, universal birth control (prevention), and complete freedom to love—after scrapping the outmoded sexual tabus and the superstitious sense of sin and guilt.

Prof. Russell considers successively man's relations with nature, with his fellow man, and with himself—a division so like, and yet so unlike, the traditional one in ethics which treats of man's duties toward God, his neighbor and himself. He feels man has just about conquered nature, but needs to overcome hate as the chief obstacle to social cohesion, and fear as the chief hindrance to his own personal happiness. We have already seen how he is to defeat fear of death!

The dust jacket asserts that the title of his last book, *Unpopular Essays*, was a misnomer. Unfortunately, *New Hopes for a Changing World* is a still worse one. MERRILL F. GREENE

DANCE TO THE PIPER

By Agnes de Mille. Little, Brown. 335p. \$3.50

For an American girl, several years ago, to dare the tradition-bound European-governed sphere of the ballet was almost unthinkable. For a well-bred, well-to-do girl opposition ran high, both from family and the profession. Agnes de Mille dared, because the only thing she ever wanted to do was dance. A poignant note, and a highlight in her unsentimental story, is that success was finally achieved not as dancer but choreographer.

This is the story of apprenticeship in her chosen art, of rehearsal rooms, small non-moneymaking concerts with no press, cross-country tours in America on a shoestring, disastrous openings in Paris and Brussels, several years of hard work in an almost appreciative London, and several more years of discouragement and meager acclaim here at home. It is a most honest account of fatigue and failure, but an equally honest admission of the constant drive toward success.

Miss de Mille writes with a great deal of verve and humor and plain common sense about the colorful backstage ballet world, and the portraits of the great dancers of our times whom she met and worked with are astute and balanced. Objectivity is hard to achieve when one is so close to and wrapped up in the particular art which is a life's work, but the author manages, with only occasional lapses into fanciful prose patches and necessarily personalized predilections, to present a comprehensive picture of the ballet during the last several decades, and the growth of a recognized art-form in America.

In comparison with many a "theatre" book, where stellar names sprinkle inept prose and inane anecdotes, this is a surprisingly rich treat. And not merely for balletomanes. It is a rousing good study of the honing and fashioning of an American artist.

M. J. HUBBARD

JEFFERSON SELLECK

By Carl Jonas. Little, Brown. 303p. \$3

Realism has taken many forms in the American novel, ranging all the way from the James T. Farrell school to the works of the late Arthur Train who made Mr. Tutt so realistic that there are still quite a few people who refuse to believe that Ephraim Tutt did not exist outside of Mr. Train's fertile brain. The Train type of realism is, of course, a literary trick rather than a style of writing.

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Index to America's ADVERTISERS

FEBRUARY 9 ISSUE

PUBLISHERS

Benziger Brothers, Inc.	509
Fides Publishers	510
J. B. Lippincott Co.	513
Newman Press	507

SPECIAL SERVICES

Blarney Castle Products Co.	516
Information Magazine	516
Mack-Miller Candle Co.	511
Will & Baumer Candle Co.	11
Notices	516

SCHOOLS AND COLLEGES

Caldwell College	111
Gilmour Academy	111
Good Counsel College	111
Marymount College	111
Mt. St. Mary	111
Academy of Mt. St. Vincent	111
College of Mt. St. Vincent	111
Regis College	111
St. John's Preparatory School	111
College of St. Teresa	111
Siena Heights College	111
Trinity College	111

Jefferson Selleck is something else again. This is also a little trick of the practical-joke variety. This is a fictional autobiography complete with footnotes. That's right. Footnotes—dozens of them. And such a collection of inane footnotes I have not seen outside of a college theme in years. Many of the footnotes are downright insulting to the reader. For example, a character, whose name we aren't told, is described as being a professional hockey player on the Yaw-Et-Ag Redmen. A footnote then tells us that the Yaw-Et-Ag Redmen is a professional hockey team. Clever, no? There are loads of such footnotes and most of them just about as intelligent as the one cited.

The story is the autobiography of one Thomas Jefferson Selleck, a midwestern businessman in the community known as Gateway City. Mr. Selleck is dull, shallow, reactionary, unhappy, incapable of running his own home, incapable of handling his own monetary affairs with anything like intelligence—yet he criticizes the national administration for his own faults—and a Republican. Both the

Republican party and midwestern businessmen could sue Mr. Jonas for almost everything in the book. If Mr. Selleck is a typical midwesterner, then the years I spent in the midwest never exposed me to a typical midwesterner. If he is anything—and he isn't much—he is the "typical suburbanite" and he might be a lawyer, a physician, a businessman, an author, a college professor or anything else. But regardless of whatever else he may be, he is a bore, and this no character in a book ever has the right to be.

The literary qualities of the book are very limited. The style is pedestrian, the characters, including the principal one, are never realized and the story is put together without any regard for chronological order, leaving out whole decades of the man's life. His youth, his college days, a good part of his youngmanhood are all missing. Although I have not read either of the other two novels written by Mr. Jonas, I am sure they must have been better. That's the only alternative left. Incidentally this is a Book-of-the-Month Club selection.

JAMES BERNARD KELLEY

DISCOURSES ON ST. JOSEPH

By the Rev. Nicholas O'Rafferty.
Bruce. 248p. \$3.50

This book consists of thirty-two discourses on St. Joseph for spiritual reading or sermon use. The applications are in general sound, although some of them rest on an interpretation drawn from the apocryphal legends which portray St. Joseph as an aged, querulous and disobedient widower.

Unfortunately, grave historical defects exist in this book, especially in its references to Fathers and Doctors of the Church. The author says that his work is intended to be devotional and spiritual rather than technical and critical. None the less, a devotional work is not excused from adhering to historical truth.

In a critique so short as this, the reviewer must limit himself to several instances to show reason for his judgment. For example, on p. 208 the quotation ascribed to Thomas Aquinas is actually a paraphrase of St. Teresa's classic tribute to Joseph's patronage. The reviewer has been unable to find any trace of such a statement in the works of St. Thomas. Again, on the same page one reads a passage allegedly from St. Augustine, "What could Jesus Christ refuse St. Joseph . . . ?" The passage is actually a loose paraphrase of Augustine's commentary on Exodus, in which Augustine

never once mentions St. Joseph (Migne 34:646). Equally misleading is the comparison attributed to Augustine, whereby Joseph of Egypt gathered grain for the Egyptians as St. Joseph preserved the living Bread for the children of the Church (p. 200). This citation sins on two counts: first, it is taken from a *spurious* sermon of Augustine; secondly, the sermon compares Joseph of Egypt with Jesus Christ, and does not refer to St. Joseph in the least (Migne 39:1766). St. Ambrose (p. 46) is said to propose St. Joseph as a special model of chastity. The fact is that Ambrose extols Joseph of Egypt, never thinking of St. Joseph in this regard (Migne 14:641).

We know that St. Jerome characterized the apocryphal legends as *deliramenta*. Strangely, then, on p. 52 we read a citation from Jerome so inserted into the text that the impression is given that Jerome's words continue the apocryphal account—anachronistic wedding ring and all. The sweeping claim that "all" or "many Fathers and Doctors of the Church" agree to this apocryphal tradition would call for long and detailed rebuttal.

In conclusion, it must be said in fairness that the bulk of the book is made up of devotional applications rather than historical and patristic matter. Nonetheless, the book can sow multiple error in the minds of unsuspecting readers. Its claim that the devotion to St. Joseph was "practised"

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in the early Church, instanced in the writings of men like Origen, Epiphanius, and Ambrose cannot be justified (p. 3-4); nor can even probable evidence be offered that the early Church preserved the "relics" of St. Joseph, to hand them down to the Middle Ages (p. 3). It were better that material such as this had not been put into print. It exposes the devotion to St. Joseph to the ridicule of serious scholars. FRANCIS L. FILAS, S.J.

OVER A BAMBOO FENCE

By Margery Finn Brown. Morrow. 239p. \$3.50

This is an unpretentious and very readable story of an Army colonel's wife who wanted to know the Japanese people badly enough to find her way behind the Bamboo Curtain of restrictions on fraternization.

Margery Brown frankly sketches, in the first chapters, maladjustments between Occupation personnel and a conquered people in Tokyo. When she casually slips in that Hiyashi, the house boy "drank Margie's holy water," the reader senses that here is a unique book. It is a Catholic laywoman who is looking at a race of people, not as a missionary and not as a tourist, but as one human being who looks with charity on other human beings.

When her husband was transferred to Kyoto, Mrs. Brown made herself a crack in the Bamboo Curtain by getting a job as feature writer for a Japanese newspaper. She explains honestly that she was given interpreters to get her interviews, and wrote her stories in English to be translated into Japanese; but she obviously was a keen observer and faithful recorder.

The daily life and hardships of average Japanese people—farmers, shopkeepers, factory workers, fishermen—comes through more clearly than in any of the spate of books on Japan since 1945.

Margery Brown obviously made friends with her Japanese neighbors; her picture of the club of Japanese housewives of which she was made a member is charming; and her observations of what has happened to the geisha in post-war conditions is frank and revealing.

Her vignette of driving a priest to a Japanese hospital on a death call is poignant with its revelation of the depths of human suffering and the paucity of aid. "Take my beads and say them," the priest directed at the entrance, well knowing the shock that awaited her American eyes. Her de-

scription of what she saw makes the reader want to reach for a rosary first and a checkbook next.

"They're just the same as we are. The same flesh and blood," the priest tells her. Margery Brown's book ought to do much to carry that message to her countrymen.

DOROTHY G. WAYMAN

THE BROTHERHOOD OF FEAR

By Robert Ardrey. Random. 342p. \$3

"Which was the pursuer, and which the pursued? Violence, once created, became a thing apart. It captured the pursuer and the pursued alike . . . Under a regime of violence there could be no winner, no loser, no captor, no captured, no ruler, no ruled. All became subjects of the thing that stood apart."

The pursuit of an escaped political prisoner which occasions these thoughts in the mind of Mr. Konnr, a mediocre man whose very mediocrity makes him a good officer of the security police, provides the reader with one of the better suspense-adventure stories of recent seasons. And on a deeper plane, it quietly but incisively illuminates the basic indignity and inhumanity of the modern totalitarian, thought-control state. The

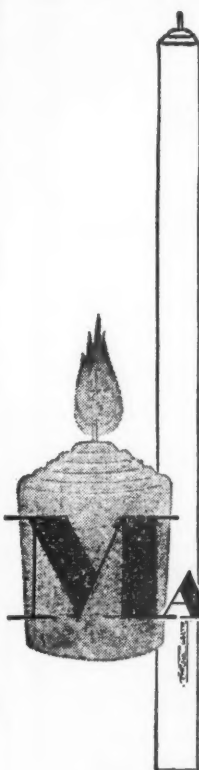
worst aspect of such states, this eloquent book shows us, is not the external restrictions of liberty, but the fear and resultant atrophy of intellect and moral sense in the subjects.

In a police state which reminds one of Orwell's creation in 1984, Konnr has been hunting Willy Byro, a 19-year-old university student, for a month. Almost despairing for his own life because of his failure to catch the fugitive, Konnr is informed by his headquarters that Byro has just escaped the country. Konnr intercepts and removes Byro from a foreign ship but their boat is wrecked in a storm which washes them up on an island inhabited by three primitive families of shepherders who have till then avoided the effects of the new mainland regime. In this quiet, free, civilized community the chase is intensified and reaches its inevitable (and yet surprising) conclusion, but not until Willy Byro and Konnr have violently disrupted the island's life, bringing to its people a contact with the police state from which they will not soon recover.

The story is uneven in pace but generally intriguing as a piece of suspense writing and can be enjoyed for that alone. It is also a sensitively conceived dramatization of modern socio-political systems. More direct, mean-

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ingful and trenchant than many a scholar's analysis, it brings home with a lasting impact the terrifying consequences of a political power which glorifies mediocrity, fears intelligence and considers human dignity an enemy of the state to be rooted out and destroyed in its every manifestation. Less contrived and more delicately executed than most of the polemical political fantasies, *The Brotherhood of Fear* is a genuinely stimulating reading experience.

MICHAEL D. REAGAN

REV. JOSEPH N. MOODY, author of *Why Jews Are Persecuted*, teacher at New Rochelle College, Cathedral College and Notre Dame College, Staten Island, served for five years as Navy chaplain.

REV. MERRILL F. GREENE, S.J., is Professor of Cosmology at Weston College, Weston, Mass.

DOROTHY G. WAYMAN is a staff reporter on the *Boston Globe*.

THE WORD

"I therefore so run as not without a purpose" (1 Cor. 9:26, epistle for Septuagesima Sunday).

"Father, we're five miles off the rocks of St. Pierre Island and twenty-five miles off our course!" was the grim verdict of Captain B—. We were standing on the fog-enshrouded bridge of his little motor vessel along with his son and three others of the crew. The day before I had signed on as a crew member at the Sydney coal wharf after I had sought in vain for some other means of transportation that would get me to St. Johns, Newfoundland, in time to begin a series of retreats.

The dismal intermittent blasts of a foghorn at midnight had brought the little coal boat to a full stop, and its tossing in the Atlantic swells had all but rolled me out of the bunk. Now I returned with the captain to his cabin and watched as he located his present position on his chart. Taking a slide rule he charted a new course that would bring him away from the dangers and back to his objective. "The trouble was," the captain explained, "that my compass was off." He had broken the brass standard that supported it and not being able to get any brass to replace it had welded in a piece of iron. "I didn't take sufficient account of the error due to the attraction of the iron on the magnet," said the captain.

We all tend to drift toward dangers without taking too much notice of it. That is why the Church at this point in the year has set up a lighthouse with a purple light to penetrate the fog. The attraction of foreign objects can confuse our sense of direction and bring us on the rocks. Our journey takes us to Christ on the Cross and from there to the glorious resurrection and triumph over sin and death. Septuagesima, which means in Latin the seventieth day, reminds us that we are that far away from Calvary. The purple vestments of penance warn us of the difficulties and dangers that face us. We must determine our present position. If we are off the course and nearing the rocks, now is the time to correct the error and chart a new course straight to our goal.

In the epistle for Septuagesima, St. Paul compares the Christian striving toward the goal of eternal life with an athlete training for a contest. The athlete has one purpose ever in view. He has to win the game. This means self discipline—giving up things, under-

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going rigorous exercises. And all for a crown of laurels that will wither and die. The reward for victory in our contest is one that will last forever.

The Jews of old, Paul explains, were earlier entrants in this contest. God subjected them to a rigorous training under Moses as they were led out of Egypt. Every action in that exodus was pointed toward Christ, their ultimate goal. "But with most of them God was not well pleased." For "they were laid low in the desert."

St. Paul concludes that God permitted all these things to happen as a warning for us. At the same time he assures us that God will not allow us to be tempted beyond our strength. If we keep Christ the center of our strivings, we cannot go astray.

JOHN J. SCANLON, S.J.

FILMS

INVITATION is the story of a young woman (Dorothy McGuire) who discovers after a blissfully happy few months of married life that she is fatally ill. At the same time she discovers that her millionaire father (Louis Calhern), knowing of her illness, bribed the groom (Van Johnson) into marrying her to make her last year a rich and full one. The producers of the film are making much of its "provocative" theme.

Admittedly marriage for money or for any other motive than starry-eyed romantic love is a novelty in a Hollywood movie but the particular premises in this case are preposterous rather than daring. They are also carefully arranged to feature front and center such soap-opera standbys as the heroine who suffers and suffers amid luxurious surroundings and the mysterious fatal illness, the symptoms of which meekly accommodate themselves to the requirements of the plot.

In working out a seemingly hopeless situation to a happy ending (a new surgical cure is discovered) the suds flow freely. The cast, especially Miss McGuire, is a good deal more genuine than its material and the picture may appeal to sentimental adults.

(MGM)

PHONE CALL FROM A STRANGER uses a gimmick to connect a multiple-strand narrative in a manner somewhat a cross between *The Bridge of San Luis Rey* and *A Letter to Three Wives*. Since the gimmick in question is a commercial airplane crash, the picture also strikes, quite unintentionally, a

grimly topical note and is likely to be regarded with understandable disfavor by various air lines.

Before the crash, which occurs at about the midway point, the film introduces an oddly assorted group of four—a doctor (Michael Rennie) on his way to unburden himself of a guilty secret; a likeable but disreputable entertainer (Shelley Winters) about to turn over a new leaf; an obnoxious, self-styled comic traveling salesman (Keenan Wynn); and a lawyer (Gary Merrill) running away from his wife's confession of infidelity—thrown together in the casual intimacy of mutually shared travel inconveniences. In the aftermath, Merrill, the sole survivor, visits the families of his companions, ties up the loose ends in their stories and in the process finds the solution for his own problem. The script, written by Nunnally Johnson, has its share of awkward contrivances but it is also literate, on occasion amusing and makes some shrewd observations on human nature.

With an assist from Jean Negulesco's lucid and well-placed direction it makes an absorbing show. The picture is also notable for permitting Bette Davis, in what she describes as her declaration of independence from the star system, to appear very effectively in a small part.

(20th Century-Fox)

THE GREATEST SHOW ON EARTH is just about what you would expect from a coalition between Cecil B. de Mille, the three-ring showman of filmdom, and Ringling Brothers' Barnum and Bailey circus. Shot in large measure in and around the circus' winter quarters in Sarasota, it is replete with circus parades, the pageantry, excitement and color (by glorious Technicolor) of big-top performances, the less familiar but even more fascinating back-stage engineering feats and even has a mammoth train wreck thrown in for good measure. For atmosphere and spectacle the picture can hardly be beaten.

A novel of St. Augustine
in the turbulent final days
of the Roman Empire

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By LOUIS de WOHL

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The same cannot be said for the plot which serves as a binder for its gaudy highlights. It is compounded of sentimental and melodramatic hokum, some of it applied to the noisomely inappropriate subject of mercy-killing, and the best that can be said for it is that very often it is almost invisible. The cast includes Betty Hutton (whose much publicized feats on the trapeze are very impressive), Dorothy Lamour (whose equally publicized iron-jaw act is nowhere to be seen), Cornel Wilde, James Stewart, Charlton Heston and Gloria Grahame. But the real star is the circus itself. (*Paramount*)

MOIRA WALSH

THEATRE

COME OF AGE. All of us have spells of reverie or reflection, when we look backward over our lives and relive our experiences. What we see in retrospect is not always pleasing. We have done so many things we should not have done, and neglected to do so many things we should have done, that we often wish for another crack

at life, starting all over again with a clean slate. The second time around, we would avoid the sins and bad guesses.

In *Come of Age*, the leading character gets the second chance for which many of us vainly wish. Granted a reprieve from death, he returns to the world of the living and almost immediately proceeds to make the second edition of his life more of a botch than the first.

Based on the life of the English prodigy, Thomas Chatterton, who wrote an impressive body of poetry before he died at the age of eighteen, the play is a speculative drama that describes his career after his return from the grave. In the prolog, the poet has just descended to the shadow world, complaining that death has cut him off too early, without allowing him time enough to learn what life was really like. Coming from one who the instant before had committed suicide, the complaint seems rather fatuous; although it may be attributed to normal human inconsistency. Death grants him a conditional release, however, permitting him to return to the world of the flesh at least long enough to come of age.

The maturing process, it develops, consists mainly of an affair of passion

with a blasé woman of fashion twice his age, an experience hardly to be recommended to young poets as a means of enlarging their stature. When the youth breaks the condition of his reprieve, and death beckons the second time, he returns to the shades triumphantly, according to the play's warped philosophy, as becomes one who has lived a full and satisfying life.

Judith Anderson, starred in the role of the wanton woman, dominates the production with a spectacular performance. Miss Anderson apparently adheres to the theory that whatever she attempts is worth doing well, even if it is not worth doing at all.

Come of Age was the third and final offering in the City Center mid-winter series of revivals, presented by New York City Theatre Company. The production was handsomely mounted, with sets by Raymond Sovey, from designs by James Reynolds; Miss Anderson's stunning costumes were contributed by Valentina, other costumes by Noel Taylor. Guthrie McClintic directed with his expected skill.

The original production—in 1934—was a box-office failure; its revival is hardly an occasion for public rejoicing.

THEOPHILUS LEWIS

A suggestion for CATHOLIC PRESS MONTH

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PARADE

THE WIDESPREAD HOPE THAT the New Year would usher in an improved brand of human behavior grew fainter and fainter as more and more 1952 news fluttered in. . . . It became increasingly clear that the Old Adam was still feverishly at work—and over far-flung areas. . . . In Ipoh, Malaya, a citizen was convicted of dishonesty. He had spent on himself seventy dollars given him for the purpose of bribing police officers. . . . Unpleasant sounds common in '51 smote the '52 air. . . . In Chicago, Napoleon Bonaparte boxed his wife's ears; was put under a peace bond. . . . In Cleveland, the voice of a wife resounded through a court-room as she testified that her husband loved his ham radio set more than her. She won custody of the children; he, custody of the family's ham radio shack. . . . Exploiters stalked through the milieu. . . . In Jackson, Miss., gullible housewives gave two strangers a twenty-five-dollar fee for inspecting the undersides of houses for polio germs. . . . The Old-Adam influence was confined to no one group. . . . Rather, it made itself felt in many highly divergent walks of life. . . . Junk dealers went berserk. . . . In Richmond, Calif., a junkman grasped the seat of a policeman's pants, ripped them apart; then bit the policeman behind the ear. . . . Restaurant personnel heedlessly followed the slogan: "Obey that impulse." . . . In Denver, Col., a twenty-six-year-old waitress, experiencing a sudden impulse to dive through her hotel-room window, dived. After bouncing off a second-story ventilator during her descent, she eventually came to a stop five stories below. Dentists, doctors and undertakers were amazed when they learned she had lost only one tooth, sustained only minor facial bruises, and still enjoyed good health.

The impact of the automobile upon modern family life was observed. . . . In Chelsea, Mass., the father of a growing family complained to traffic officials that four automobiles had crashed into his home; three in 1951; one, so far, in 1952. He demanded that something be done to keep strange autos out of his domestic circle. . . . Law enforcement officers were harassed. . . . In Flagstaff, Ariz., a bandit entered a police station, took \$220 at gunpoint from the desk sergeant. . . . Court conversations were reported. . . . In Dallas, Tex., a fifty-year-

old prisoner told the judge he beat his wife because she insisted on going to church. "I want to go to hell," he said, "and I want my wife to go along. So I give her a whipping every time she tries to sneak off to church. I figure if I keep her out of church, she'll go to hell for sure."

The Bible declares that man is prone to evil from his youth. . . . This prone-ness is the Old Adam, so called because it is an effect of the original sin of the first man. . . . The further human be-

ings drift away from God the stronger Old Adam grows. . . . The twentieth century has been very good to the Old Adam. . . . He particularly thrives on the century's Godless education. . . . Godless educators, who will admit any doctrine into the classrooms except the doctrine of Christ, do not talk like the hell-bent husband. . . . They do not say: "We want to go to hell, and we want to take the rising generation with us." . . . Godless educators are not as frank or as logical as the hell-bent husband.

JOHN A. TOOMEY

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CORRESPONDENCE

Fair trade

EDITOR: I have just read the article "Businessmen battle over fair trade" (Am. 1/26) and want to compliment the author, Fr. Benjamin L. Masse, on the excellent discussion of this matter. It is one of the most concise and complete articles I have read.

I am attaching copies of our complaint against Macy as well as the Payless Drug Stores and the affidavits signed by the West Coast dealers, which I would appreciate your giving to Father Masse.

B. A. GRAHAM
President

Sunbeam Corp.
Chicago, Ill.

Security and civil liberties

EDITOR: "Cavalier" is the only word I can think of to describe Rev. Wm. A. Nolan's review of *The Fear of Freedom* by Francis Biddle (Am. 1/26, p. 454). Mr. Biddle may or may not know the answer to the very delicate and very difficult problem of reconciling individual freedom and national security, but he does know the problem is very delicate and difficult.

Father Nolan, on the other hand, seems to think there is really nothing to it. All this talk about protecting the reputation and the rights of actual or potential Government employees he casually and rather heartlessly brushes aside with a philosophical wave of the pen. Having had personal contact with several anti-Communist Government employees who have suffered the indignity of being falsely accused of disloyalty, I find it impossible to share Father Nolan's Olympian indifference to the personal feelings of the accused.

I am not qualified to say whether or not Mr. Biddle has provided us with a workable solution to the problem to which his book is addressed. Whatever his limitations, however, he demonstrates a more acute awareness of the complexities involved than Father Nolan does in his review—and a much greater concern for civil liberties.

Father Nolan says that "one is saddened by the realization there probably are people exactly like Biddle who even now hold high position in our Government." The present writer, in turn, is saddened that Father Nolan felt it necessary to make such an unfortunate remark about such a distinguished American citizen.

Surely Father Nolan will not seriously contend that his own solution to the problem of freedom-versus-security

is the only orthodox solution. If it is, a very large percentage of Americans will have to be classified as unworthy of holding "high position in our Government." Included in this percentage are many people who have done a great deal more to forestall the Communist menace than many of those who would qualify for positions of public trust under Father Nolan's definition of orthodoxy. (REV.) GEORGE C. HIGGINS
Social Action Dept., NCWC
Washington, D. C.

EDITOR: The point at issue between Fr. Higgins and myself is one of sentiment vs. fact. My review quotes directly from Biddle's book. Fr. Higgins, on the other hand, is saddened by my condemnation of "such a distinguished American citizen." Thus, he overlooks the fact that good citizens can write bad books.

Fr. Higgins' reference to my definition of "orthodoxy" must be put in the category of mere conjecture, since I found no need to include it in my review nor have I ever personally communicated it to him. In other words, Fr. Higgins is imputing to me the product of his own imagination. His accusation that I do not appear to understand the complexities involved in the preservation of civil liberties cannot be based upon anything that he knows about me.

What he designates as my "philosophical wave of the pen" happens to be a factual analysis of cold print. It is significant that Fr. Higgins did not attempt to answer my factual criticisms of Mr. Biddle's confusions.

Finally, there is the question of heartlessness. My contention is that adequate defense of our country includes the possibility that a few Government employees may be falsely accused. Now, why should this category of workers be exempted from the risk which all the rest of mankind must take for the privilege of living on the face of the earth? There is, moreover, a matter of proportion. My heart is rather with the thousands of innocent American boys who have died in frozen foxholes in Korea because of muddled liberalism in high places or may soon have to die in many other parts of the world. If charity is to be measured in terms of quantity, numbers are on my side.

(REV.) WILLIAM A. NOLAN
St. Louis University
St. Louis, Mo.